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The Masasi Disaster . . .  
Dedication of the Cathed  
Church of S. Peter  
Likoma . . .  
The Start at Mtonya . . .  
Guild of Art Workers . . .  
The Pope on Slavery . . .  
Spirit-Worship in Pem  
Post Bag . . .  
Home Jottings . . .

DEC 7 - 1908



No. 277.

PRICE ONE

S. W. PARTRIDGE & CO., 8 P

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**Mail Days, &c., January, 1906.**

Jan. 5	Mail to all parts ( <i>via Genoa</i> ). Letters expected ( <i>German</i> ).	13	Letters expected ( <i>British</i> ).
5	Mail to Zanzibar ( <i>via Marseilles</i> ).	16	Letters expected ( <i>French</i> ).
8	Parcel Post to Zanzibar.	19	Mail to Zanzibar ( <i>via Brindisi</i> ).
10	Letters expected ( <i>German</i> ).	19	Mail to Zanzibar, Nyasa and Tanga ( <i>via Naples</i> ).

For Nyasa every Friday *via Cape Town*. For Zanzibar every Friday *via Aden*.  
Country Correspondents must post one day earlier.

N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.

**"AFRICAN TIDINGS"** illustrated, for JANUARY, contains—BEHIND AND BEFORE. MISS MILLS.  
LETTER FROM A DEACON AT MASASI.  
MISOZWE FESTIVAL.  
LETTER FROM KOTA KOTA.PLACES OF INTEREST.  
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Likemba.—Right Rev. GERARD TROWER.—1902.

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Zanzibar.—Evans, Frederick J.Magila.—Woodward, Herbert W.  
Masasi.—Carmon, Alfred H.'75—Mag.  
'90—Lindi.**Priests.**

*Abdullah, Yohanna	.. ..	'94—Unan.
Baines, Philip H.	.. ..	'90—Mbwa.
Brent, James W.	.. ..	'95—Mbwa.
*Chiponde, Samwell	.. ..	'95—Mikun.
Dale, Canon G.	.. ..	'96—Eng.
De la Pryme, Alex. G.	.. ..	'99—C.M."
Douglas, Arthur J.	.. ..	'01—Llk.
Eyre, C. Benson	.. ..	'95—Mpoma.
Frewer, Cyril G.	.. ..	'93—Zan.
Glossop, Arthur G. B.	.. ..	'93—Kota.
Jenkins, Albert M.	.. ..	'95—Mpoma.

Kisbey, Walter H.	.. ..	'93—Kor.
*Limo, Petro	.. ..	'93—Mkuzi.
*Machina, Daudi	.. ..	'95—Mas.
Mackay, Malcolm	.. ..	'00—Pemba.
*Majilwa, Cecil	.. ..	'96—Mich.
Marsh, Richard H.	.. ..	'01—Ny. Col.
Pearse, Francis H.	.. ..	'00—Eng.
Philipps, John G.	.. ..	'94—C.M."
Piercy, William C.	.. ..	'03—Eng.
Porter, Canon Wm. C.	.. ..	'80—Zan.

Prior, Robert	.. ..	'00—Kor.
*Schoza, Samuel	.. ..	'94—Mis.
Smith, Evelyn B. L.	.. ..	'84—Ny.
Spratt, Henry W.	.. ..	'00—Eng.
Stead, Francis T.	.. ..	'05—Kor.
Storer, Walter B.	.. ..	'01—Mal.
Webster, William G.	.. ..	'00—Kig.
Weston, Chancr. Frank	.. ..	'98—Kia.
White, Joseph C.	.. ..	'97—Mag.
Wilson, George H	.. ..	'05—Nkw.

**Deacons.**

*Ambali, Augustine	.. ..	'98—Msam.
*Chiteme, Cyriani	.. ..	'95—Mas.
Clarke, John P.	.. ..	'99—Kota.
*Kamungu, Leonard	.. ..	'02—Lung.

*Malisawa, Eustace	.. ..	'98—Chia.
*Mdoo, John B.	.. ..	'97—Kich.
*Mkandu, Yustino	.. ..	'01—Mas.
*Msigala, Kolumba	.. ..	'01—Mas.

*Ngaweje, Silvano	.. ..	'03—Mas.
*Saidi, John	.. ..	'03—Mag.
*Swedi, John	.. ..	'79—Mbwa.
*Usufu, Daniel	.. ..	'03—Mas.

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Brimecombe, Alfred	.. ..	'02—Ny. Col.
Burnett, George H.	.. ..	'05—Ny.
Crabb, Albert H.	.. ..	'02—Llk.
Craft, Ernest A.	.. ..	'04—Mpoma.
Deeर, William E.	.. ..	'02—Klun.
George, Frank	.. ..	'99—Llk.
Harrison, Charles H.	.. ..	'03—Eng.
Haviland, Henry Alfred	.. ..	'05—Tzav.
Hopkin, Thomas	.. ..	'05—Mag.

Howard, Robert	.. ..	'99—Llk.
Ladbury, Harry E.	.. ..	'01—Eng.
Lyon, Samuel	.. ..	'04—C. J."
McLean, Charles	.. ..	'99—Mkun.
MacLennan, John E.	.. ..	'04—Mag.
Makins, Arthur	.. ..	'98—Pemba.
Moffatt, Ronald	.. ..	'99—Mkun.
Partridge, James H.	.. ..	'02—Ny.
Pegge, Richard R.	.. ..	'02—Mkun.
Roskelly, Fredk. M.	.. ..	'04—Ny.

Russell, Robert A.	.. ..	'05—Mal.
Russell, Walter E.	.. ..	'93—Kor.
Sargent, Alfred G. H.	.. ..	'03—Eng.
Sharp, Gustav C.	.. ..	'04—Pemba.
Sims, George	.. ..	'95—Eng.
Spurr, Albert K. W.	.. ..	'03—Eng.
Swinnerton, Robert	.. ..	'00—C. M.
Tomes, William E.	.. ..	'04—Eng.
Willcocks, Louis	.. ..	'03—Eng.

**Ladies.**

Abdy, Dora C	.. ..	'03—Kor.
Andrews, Mary A.	.. ..	'98—St. Kat.
Armstrong, Mary	.. ..	'01—Llk.
Barraud, M. Mabel	.. ..	'97—Pemba.
Blackburne, Gert. E.	.. ..	'99—Eng.
Boorn, Amy	.. ..	'98—Kor.
Bowen, Margaret A.	.. ..	'00—St. Mon.
Brewerton, Hannah	.. ..	'92—Hosp.
Bulley, Mary W.	.. ..	'03—Eng.
Campbell, Eleanor N.	.. ..	'05—Mbwa.
Candy, Katharine	.. ..	'04—Hosp.
Choveaux, Josephine	.. ..	'99—Eng.
Clutterbuck, Eva	.. ..	'94—Llk.
Coates, Caroline M.	.. ..	'03—Eng.
Dale, Janet (Mrs.)	.. ..	'02—Eng.
Dunford, Lizzie M.	.. ..	'95—Mag.
Ellis, Wilhelmina	.. ..	'03—Hosp.
Fage, Mabel	.. ..	'04—Kota.

Foden, Frances Ellen	.. ..	'05—St. Kat.
Foxley, Alice	.. ..	'94—St. Mon.
Gibbons, Annie	.. ..	'99—Mag.
Goffe, Amelia	.. ..	'03—Hosp.
Gum, Louisa	.. ..	'00—Mag.
Holloway, Georgina R.	.. ..	'93—Eng.
Hopkins, Sarah	.. ..	'01—Mbwa.
Howes, Margaret E.	.. ..	'99—Eng.
Jameson, Jane E.	.. ..	'00—Kor.
Le Cour, Mabel A.	.. ..	'02—Mbwa.
Lewis, Lucy H.	.. ..	'03—Eng.
Lloyd, Margaret E.	.. ..	'01—Klun.
Mann, Norah L.	.. ..	'01—Kota.
Medd, Hilda	.. ..	'02—Llk.
Mills, Dore Yarnton	.. ..	'79—Eng.
Minter, B. Kathleen	.. ..	'98—Kota.
Murton, Alice S.	.. ..	'01—Mal.
Newton, Mary	.. ..	'00—Kota.

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Phillips, Laura	.. ..	'93—St. Mon.
Pope, Florence	.. ..	'03—Eng.
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Rogers, Flora E.	.. ..	'02—Pemba.
Saunders, Caroline L.	.. ..	'93—Hosp.
Schofield, Martha	.. ..	'99—Mal.
Sharpe, Ada M.	.. ..	'00—Hosp.
Smith, Katherine H. Nixon	.. ..	'01—Kig.
Stevens, Maude B. R.	.. ..	'97—Llk.
Taylor, Louise	.. ..	'98—Pemba.
Thackeray, Caroline	.. ..	'77—Eng.
Turbitt, Phoebe H.	.. ..	'04—Eng.
Walker, Margaret	.. ..	'00—Mag.
Wallace, Mary	.. ..	'04—Mag.
Ward, M. Frances E.	.. ..	'01—Mbwa.
White, Katherine M.	.. ..	'02—Eng.
Williams, Priscilla E. (Mrs.)	.. ..	'03—Llk.

Assisted by 19 Native Readers and 23 Teachers.

EUROPEANS—115. AFRICANS—268. Total—383.

\* These are Native Clergy.

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# CENTRAL AFRICA.

No. 277, XXIV.]

JANUARY, 1906.

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1906

## A Foreword for 1906.

As Foreign Missions must soon cease to be regarded as a mere department of Church activity, so missionary work must cease to be regarded as a mere supplement to the life of Christian devotion. Every one who bears the name of Christ has a post in the fighting line of the advancing host which seeks to win heathendom to the empire of Jesus Christ, which he must occupy either himself or by deputy.

Each one who is sincere with himself will be helped by God to determine whether his personal service is required in the foreign mission field, or whether God orders him to stay at home. But in some way or another he must be represented at the front, not by a paid proxy, but by a worthy representative, who carries with him all the interest, faith and energy of him whom he represents.

This surely is the *rationale* of Mission work. The devoted band of men and women who are face to face with the hosts of evil in the battlefield of heathendom, are doing what we would fain be doing, what we ought to do, and should do, did not God call us elsewhere. And therefore it is that we follow their actions with active interest; therefore it is that we respond to their cries for reinforcement and help; therefore it is that we keep up an unflagging supply of such things that are needful for the war, and above all keep them vigorous and alive with the faith and confidence of the living Church.

Hence it may be that a New Year calls us to a sense of more intimate touch with our representatives at the front. We must see to it that the indifference to truth which is paralyzing England does not make itself felt, in a slackness of interest on our part, and a coldness of response to these appeals; we must show them that the Bible is as dear to us as ever it was, and that the Faith still stands unshaken on its consecrated pedestal; and that the Church of Christ still owns our allegiance. We must show them that the treasure we have found in the camp of the routed Assyrians, forces us for very shame to proclaim the good news of deliverance, and the treasure which is theirs and ours, in the unsearchable riches of Christ.

So that our New Year Motto should be this, which we fain would fulfil with earnest effort and living faith:

"WE DO NOT WELL:

THIS DAY IS A DAY OF GOOD TIDINGS

AND WE HELD OUR PEACE." (2 Kings vii. 9.)

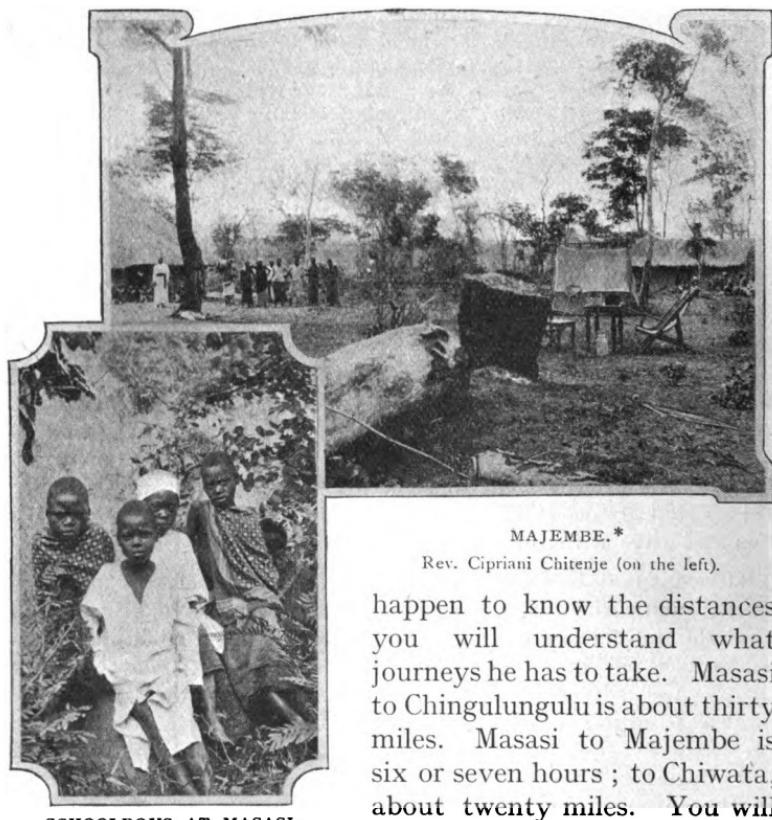
W.M. NEWBOLT.

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# The Masasi Disaster

THE BISHOP OF ZANZIBAR has sent the following extracts from letters received by him and Archdeacon Carnon from the Rev. Daudi Machina.

In his covering letter the Bishop says, "They are letters, I feel, well fitted to cause us thankfulness. Daudi is now, of course, the only Priest in the whole district, and if you



SCHOOLBOYS AT MASASI.

MAJEMBE.\*

Rev. Cipriani Chitenje (on the left).

happen to know the distances you will understand what journeys he has to take. Masasi to Chingulungulu is about thirty miles. Masasi to Majembe is six or seven hours ; to Chiwata, about twenty miles. You will see the way in which he tells

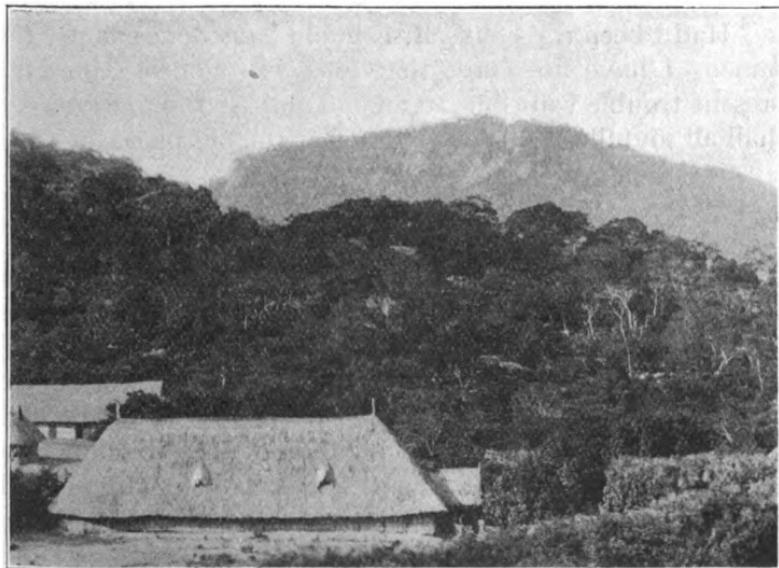
(in Swahili the expression is stronger, almost orders) the Archdeacon not to attempt to return to Masasi yet.

"The war is not against Religion, not against Missions, but against the White Man, no matter who he may be, or what he may have done. Everywhere I hear praises of

\* The pictures from recent photographs by Miss Clutterbuck.

the behaviour of our Masasi Christians, and the Germans do not praise easily. They have rallied round the powers that be, and have given them valuable help. It is also so comforting to read in Daudi's letter how the Native Clergy and Teachers are sticking to their work and carrying it on, though there is no European eye on them, to keep them up to the mark.

" All this shows better than anything else how thorough and genuine is the teaching that Archdeacon Carnon and those under him have carried on all these years, how real



THE CHURCH AT MASASI, DESTROYED AUGUST 28, 1905.

the Religion they believe in is. As Daudi says, now is the time to test the Faith of the people. Hitherto they have come out of the trial nobly.

" God grant them peace and protection in these sad times."

The Bishop adds, " You will see there is no thought in these letters that the Native Church has been deserted by the Missionaries. Had the Masasi staff stayed certainly they would have all been killed. The Native Christians were in little or no danger, but they would have been in great danger had the English Missionaries waited.

"When people *have* to die for a cause, it is right they should risk their life in God's service. But it would be quite wrong to go into the face of certain death, and death which would help no one, and lead to no good results, just for the sentimental and quite un-Christian reason of not running away.

"If any mistaken person has been writing letters taking up this position, viz., that eight valuable lives ought to have been rashly sacrificed for no object except a sort of bravado, well, all I can say is that that person cannot have been familiar with the facts of the case.

"Had I been there myself, I should have done exactly the same. I have no doubt that in a few months' time, the present trouble will come to an end and, as Daudi says, 'we shall all joyfully meet one another at the old places.'"

*[To the Bishop.]*

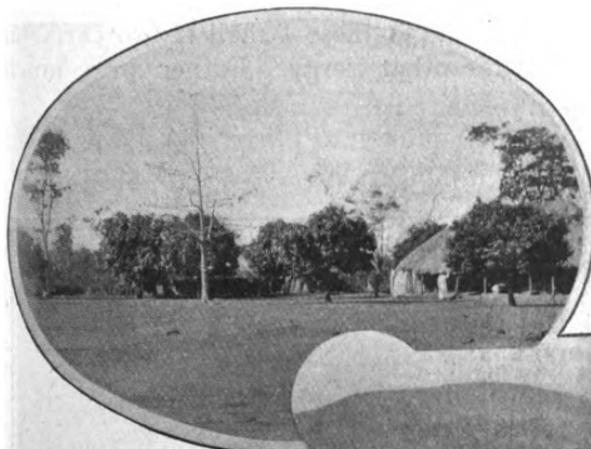
"CHINGULUNGULU, Sept. 30, 1905.

"DEAR FATHER,—I write to you to-day to tell you that all your children are well. As to the work at Masasi, I have tried to arrange it as far as I was able. Yustino (the deacon) will be in charge there. Married teachers who do work in the Mission I have found places for, some at outschools, others at Masasi. Last Sunday I celebrated Holy Communion there, the girls' school serving as a church, it having escaped destruction. I have come across various articles which the Masasi people had carried away to put in safe hiding-places, and which now they have brought back, for the enemy failed to carry many things away. More than twenty boxes full of things, together with the church vestments, etc., and the holy vessels of the altar are saved.

"On Monday I celebrated at Mwiti but did not go on to Chiwata as the people have not yet returned to the village. To-morrow I go to Newala. I am sorry we have no wine or anything else for Holy Communion, and I do not know how to get any more. The Archdeacon wrote to me that he could not return quickly, though he wished to do so, because the disturbance between Masasi and Lindi has increased worse than ever. All the people here, together

with the Akida, have joined in helping the Government in carrying on the war along the high road to the coast. They came back yesterday, having lost seven men.

"Now we hear the Magwangwara have begun to rise and make war with the German Government, so that the Akida



MWITI.

REV. KOLUMBA  
MSIGALA  
AND  
FAMILY.



who lives near the Rovuma received a letter ordering him to change his place of residence and go to Masasi, and since then his village has been burnt. Here, at Masasi, people expect the Germans to arrive any day. The soldiers

are building a fort. It will in no way be of use for the Archdeacon to come back here at present, although we know he is weary of waiting at Lindi longing to return. But if he should return, what work could he do? There are no houses, no food, no road open to the coast by which to get up stores. Among our Christians there is no great fear and they are in no danger.

"The German Government praised the Masasi Christians highly because they came forward so readily to help the Government. People from Masasi, Chiwata and Chingulungulu also all helped in the fighting on the bara-barra (high-road). It will be many days before peace comes to us here. My great need, father, is for the necessaries for Church Services ; if I can get these I shall try to carry on the work, as well as the other clergy. Father, pray much for us.

"Your son in Christ,

"DAUDI MACHINA."



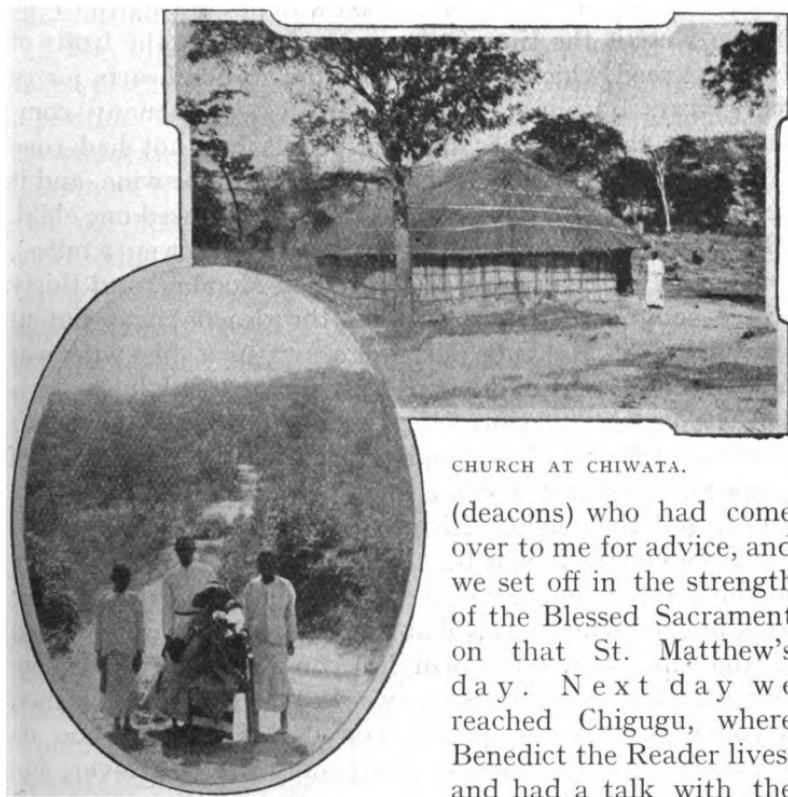
THE STONE COW-HOUSE AT MASASI.

In another letter of the same date he writes to Archdeacon Carnon :—

"I hope my letter describing our great sorrow reached you—telling you of the burning of the Mission Station. After inspecting the things that were saved by Alfred, I went back to Chingulungulu carrying all the sacred vessels. None of them except some of the altar books have been destroyed.

"The people were ordered by the Akida to bring to him all

Mission property that they had been able to rescue. Alfred wrote to me to say he feared to send the loads lest they should be stolen on the road. So I thought it well to tell him to bring them here to me, because there is no disturbance in this part of the district. So many boxes have arrived and I used half the money that was in the safe to pay the carriers. Next day I went with Kolumba and Danieli



REV. DANIELI USUFU AND FAMILY.

CHURCH AT CHIWATA.

(deacons) who had come over to me for advice, and we set off in the strength of the Blessed Sacrament on that St. Matthew's day. Next day we reached Chigugu, where Benedict the Reader lives and had a talk with the Akida Morosali about the hidden property.

"In the evening we reached 'Marehemu Mission' (the deceased Mission) at Masasi. On Saturday I looked in the cattle sheds, and with the deacons and elders of Masasi we counted up the various articles that had been brought back —there were a lot, both Church things and boxes belonging to the missionaries. After this I had a consultation about

carrying on the work in the churches and schools. Yustino is in charge of the station, and I arranged what teachers were to visit the outschools and carry on the classes. The school must be held in the old store (which had not been burnt) and the girls' school must be turned into a church.

"On September 4 I celebrated there and a great many people came. I tried to comfort them in my sermon, saying that Almighty God had sent this blow to put our Faith to the test. 'Now is the time for every one to show the fruits of the good seed which has been planted in our hearts for so many years by our father.' There were not many communicants that day because the people had not had time to prepare themselves. There was too so little wine, and it hardly sufficed! After the Celebration I baptized one child.

"At midday I started off for Chiwata (some twenty miles), going by Mwiti. There I celebrated on Monday, and thirty people communicated. Cypriani (the deacon) was not at his station at Majembe (six hours away), as his wife was very ill, but I went to see her to say prayers with her.

"The people in insurrection about here are Machemba's people and Makanjila's people. They have a great deal of gunpowder, though I can't imagine where they can have got it, and they fight with great strength (mozo).

"I see clearly it will be a long time before peace settles on this land again, and I do entreat you not to try to come back but to go on to Zanzibar for a month or two. As soon as the land is quiet I will let you know. The Angoni (Magwangwara) have risen, we hear. And you, father, if you return here what will you do? How can you do any work? I am sure you will only get bad fever, and who is there at Masasi to nurse you? We who know the value of your life do not want you to put yourself into danger needlessly. Wait till God makes His purpose known. I have plenty of strength to travel about from place to place, and I know God will help me. Remember me in your prayers. Let us all pray that God will build up again the work of the Mission and then we shall one day all see you here again, with joy . . .

"DAUDI MACHINA."

# The Dedication of the Cathedral Church of S. Peter at Likoma

THE Bishop of Likoma, in his address to the clergy and lay missionaries on the occasion of the dedication of the Cathedral, spoke as follows :

“ The opening of our Cathedral, which could not have taken place earlier, is an outward sign of our having reached a position beyond that of pioneers. It marks a stage in the growth of the diocese. It declares the establishment of the Church at Nyasa, that it ‘ has taken root,’ and purposes to ‘ fill the land.’ Its vastness looks forward. Its massive construction preaches permanence. Its beauty speaks of the ‘ King in His Beauty.’ Built of native materials and by native hands, under English guidance and direction, it is a parable of the Spiritual Temple which is rising in this land to the honour and glory of God. It is the Mother Church, and belongs to the whole diocese and not to Likoma Island only. It fulfils the prophecy of Bishop Steere. It justifies the faith of Bishop Maples who collected the money to build it. Part of the staff of Bishop Mackenzie and the staff of Bishop Tozer will figure in its use. We owe the choice of Likoma as a place for the Bishop’s seat to Bishop Smythies. And preparations for building a Cathedral were begun by Bishop Hine. So our Cathedral seems to touch the history of our Mission at every point. It marks the completion of one stage. It points forward to a further stage in which a fuller Church organization will be possible and the Bishop will be assisted in his deliberations for the government of the diocese by a Cathedral Chapter, with at least a second archdeaconry for the Yao portion of the diocese, and a Chancellor and Canons.”

All the members of the Likoma Diocese went into retreat together on Tuesday evening. Absolute quiet and peace reigned over the station for two whole days, but on the morning of S. Michael and All Angels we were awakened by the hum of many voices, and as we went across to the old

## 10 DEDICATION OF CATHEDRAL CHURCH AT LIKOMA

church to Mattins we saw that the quad was thronged with people, all dressed in their gayest clothes, assembling with joyful hearts to celebrate the dedication of their beautiful Cathedral.

The procession of choir and clergy formed in the old church and passed through the quad singing "Onward, Christian Soldiers." The congregation were already assembled in the Cathedral, and so great was the number that the vast nave looked quite full though the aisles and transepts were empty. The Bishop knocked with his staff at the west door and demanded entrance in the name of the Lord of Hosts, the King of Glory. It seemed very fitting that Mr. George should have been the one chosen to admit him. The procession came right up the centre of the nave to the chancel singing Psalm 122. Arrived at the chancel steps they knelt and the *Veni Creator* was sung. The voices rose and re-echoed in the roof, forming a tremendous volume of sound, a wonderful contrast to the effect in the old church. Two dedication Collects were then said and the procession formed again and went round the Cathedral to the Baptistry singing "We love the place, O God." After dedicating the font, the Altar was dedicated and Collects for penitents, for those to be confirmed, and for those to be married were said, and then the Bishop turning to the people declared the Cathedral to be dedicated to the Glory of God.

Then followed the Holy Eucharist—the Bishop being celebrant, with Mr. Douglas and Mr. Wilson assisting as Deacon and sub-Deacon.

The sermon was preached by Mr. Douglas from the text—taken from Psalm 122—"I was glad when they said unto me, let us go into the House of the Lord"—and we were all reminded of our privileges and responsibilities with regard to our beautiful Cathedral in words which many of us will find it hard to forget. The whole service was marked by the dignity and reverence with which it was conducted, and the excellent singing of even such difficult hymns as "Blessed city, Heavenly Salem," and "Christ, in Highest Heaven enthroned," showed the unremitting and loving labour which had been bestowed upon the training of the choir.

# The Start at Mtanya

By DR. ROBERT HOWARD

## Our Great Responsibilities

AT length we have a European station among the Yao hills. Mtanya has been occupied, and thus the dream of Bishop Maples and the hope of Bishop Hine have been fulfilled. May God's blessing rest on it and may it prove a centre of spiritual life for the spread of the Faith which alone can stem the advancing flood of Mohammedanism. And may it prove more.

We have long hoped for a station which might be the health resort and recruiting ground for those who are run down and exhausted with the heat on the lake shore. Mtanya is 2,300 feet above the lake, cool, fertile, and as far as can be judged admirably suitable for such a sanatorium. And we must not stop there.

Mtanya must be the first of that chain of stations reaching to the coast of which we have so often talked. You could leave Mtanya and reach the coast near Ibo in 28 days, sleeping in a village each night, and all the way you would meet with no missionary work—i.e. none but that carried on by the Mohammedan missionaries. Surely this long delayed start at Mtanya calls for a rapid and steady advance, for the starting of more stations, for the forging of fresh links in that chain, and this can only be effected by the prayers and alms of the Church at home.

Mtanya is the name of a fine ridge of hills about 28 miles inland from Lungwena, and forty-eight miles south of Unangu. Here two of the big Yao chiefs sought refuge from the Magwangwara, and built themselves villages on the steep slopes of the ridge. Here they were visited by Mr. Johnson soon after he first reached the lake. In 1892, after going with Dr. Hine to start Unangu, Archdeacon Maples went on to Mtanya. One of the chiefs had moved away to Litamwe, a hill twenty-eight miles further east, but Chiwaulu welcomed him and asked for a teacher, and up till the time of his death this extension was much in his mind.

In 1899 a start was made with a native teacher, but

though the prospect seemed bright at first it was followed by a moral collapse on the part of the teacher, and the present Bishop decided to close the station until it could be re-opened under European supervision.

Still, in spite of apparent failure, the seed sown then has borne fruit, and six boys who were made catechumens at Mtonya have since been baptized at Malindi. Last year Mr. Davies and the present writer made an expedition up there. The people are now much scattered, they have left the mountain and live in small hamlets in the forest, over an area of about ten miles. The chief was still friendly, and anxious for the mission to return. We assured him that it was the intention of the Bishop to make a fresh start next year, and we picked out a site for the proposed station. This year, after the arrival of Mr. Jenkin at Mponda's, the Bishop found it possible to send Mr. Eyre to open a station at Mtonya. I went with him.

The Bishop was going to Unangu to hold a confirmation, so we accompanied him, and arrived at Mtonya on the Eve of the Ascension. The first step was to see the proposed site. This does not sound difficult, but it was complicated by the fact that as the rains were only just over it was covered by grass ten feet high. Having seen it after the grass had all been burnt off in November, I found no difficulty in pointing out its advantages, but to the other members of the party, pushing behind me through this sea of grass, it needed a good deal of exercise of the imagination. However, it was decided to purchase from the chief the whole area proposed, and to settle the actual mission site after the ground had been cleared.

It is about half a square mile, bounded on either side by little streams, backed by the mountains with a fine view in front looking over the forests among which are scattered the native villages, the chief's village being about a mile away across a river. The chief was asked what he considered a reasonable price, and he said 100 shillings.

Doubtless this was far more than he expected to get, for it was unoccupied ground, but the Bishop decided to give it him without any bargaining. Of course as the Portu-

place, all of which you collect.

It is wonderful how all sorts of things can be made out of a pile of empty oil drums—they will do for boxes, bits of sheet iron—they will make kni-

ng needles, packing case—why there is a cupboard

A fortnight later we packed our collection up, about 130 loads, on to the *Charles Janssen*, at Lungwena. Two days later we reached Lungwena. The first step was to hire a native hut. There was a good big one close to where we were staying. We said that would do, and without any trouble. The man and his wife cleared out of one door while we went in at the other. Does not one envy the man of possessions ! There were two little rooms which would just take a bed, and where the man in there was about a square yard to sit in. A study at school, with this difference. The amount of matches we used was

We had a tent pitched outside which contained a room and chapel. Several Unangu Chilima came to us and our congregation numbered

Gradually the sea of grass gave way to ground and the mission buildings began to be built with a frame-work of poles, filled in with mud, but with a solid clay wall four inches thick.

and more durable. All the Yao houses are built on this method.

At the end of a month we had one European and one boys' house finished, also a kitchen and store, so we left our den and moved in and took possession. Oh, the joy of being able to see in the daytime without striking a match, and also of being able to take a walk round one's room.

For the last month we have been hard at work with more clearing and more buildings. At present Mtanya Station has a nice little cruciform Church, two European houses, kitchen, store, cattle kraal, boys' house and teachers' house, to say nothing of a flag-staff fifty feet high, from which on Sundays we fly a sheeti as we have nothing to make a flag with.

A boys' dormitory and school and some other native buildings are in course of construction. We have made bricks and are to have fireplaces and brick floors.

Oh! the cold! We came in for the coldest months of the year, and it was nearly as bad as England. Well, I suppose like most nasty things it is good for one, and certainly the natives seemed a very healthy lot; there was quite a remarkable absence of the ulcers and so on common elsewhere.

The garden—well that may come in the future, at present it consists of a piece of nice rich land with a stream running down the middle of it, hoed clear of grass but unplanted. That, however, time will remedy.

Another feature of Mtanya is that every building is different. Bwana Eyre will not have monotony when it can be avoided, and no roof must be like a barn; so one house has a porch, and one a gable, and another a verandah and so on, and up to the present his ingenuity has been equal to every occasion.

He is getting fond of Mtanya, but has not quite forgiven the long grass of his first introduction to it, and about once a day he expresses his firm determination that come what may it shall not again be allowed to grow up to a height of ten feet and shut us in on all sides.

R. H.

## Guild of Art Workers for Colonial and Mission Churches

THE kindness of the Editor has given an opportunity of bringing before the notice of your readers the scheme of a Guild which has just been started in the hope of helping many to use their talents for the benefit of the Church abroad.

The object of the Guild is to provide, by voluntary work, Fittings and Decoration for Churches of the Anglican Branch of the Holy Catholic Church, built in poor Colonial and Mission Stations. Now what is meant by voluntary work? It is simply the *willing* work whether of professionals or amateurs; and in this connexion it is significant that the lady who has originated the Guild is the Artist who has painted for Likoma Cathedral the beautiful Reredos of which we read, and saw a reproduction, in the August number of CENTRAL AFRICA, and she hopes to associate with her in the work of the Guild any who are willing to use their artistic gifts for the Church abroad. Those who earn their living by artistic work of any sort obviously cannot give as much as people of leisure; but professional artists who will give a certain proportion of their work will be most valuable helpers, not merely because their work will be more skilled, but because they will help to set, and to maintain, a high standard. With regard to amateurs it is earnestly hoped that their "*willing work*" may mean, not only giving a certain amount of their leisure and their money to this work, but willingness to study their special craft that they may bring it to that standard of excellence which ought to be exacted in all work that is especially "*to the Glory of God*" and the good of His Holy Church. In short, the Guild expects of each of its members that the work contributed shall be the very best of which he or she is capable. In all such work there must be the spirit of those who of old set an example to Church workers for all time, those workers of the Tabernacle—"every one whose heart stirred him up into the work to do it."

As a practical measure for keeping up a high standard in

design and in execution, it is a rule that all work is to be done in consultation with the Committee, among whose members there will be one or two well-known artists and architects.

The various branches of work included in the scheme are :—Wood-carving, Carpentry, Metal-work ; Panel-painting, Stained Glass, Church Embroidery (including Linen, and large ornamental work suitable for hangings), Needle-work (Surplices, Cassocks), Book-binding, Illuminating of texts on zinc or other durable material ; so there is wide scope for various talents.

Then a few words as to the very practical matter of necessary funds. Each working Member pays a subscription of 10s. 6d. per annum ; while those who have no artistic gift, but who do possess the talent of spending their money in good work, are invited to become Hon. Members, giving a subscription of £1 1s. per annum. Still there remain a good many who have artistic skill without riches, and provision is made for enlisting these as Associates ; each working Member having the privilege of introducing one, each Hon. Member two Associates. The funds, of course, go towards the expenses of materials, packing, carriage and customs dues for work sent abroad.

It would be well to forestall one objection which will most probably be made. Some may say, “Why start a new Guild when almost every Missionary Society already has a similar organization ?” To which we may reply with another question, “Do you know any Mission, or Colonial station, which gets *all* its wants supplied by its own supporters, however ardent ?” The new Guild hopes to work in perfect harmony with existing Associations of the same sort, and to supplement their efforts as far as possible. And to make its help the more practical, it has already enlisted on its Committee one representative of the S.P.G. and one of the U.M.C.A., and hopes in time to get similar help from other Missionary Societies, in order to have the best advice as to suitable help for the different fields of work. That the Guild has been most kindly welcomed as an ally by the Universities’ Mission is shown by the appearance here of this account.

Lastly, it may be said with some truth that such Art work is out of place in purely Missionary Churches, and that therefore the efforts of the Guild would be better restricted to the Colonial Churches. And a paper by the Bishop of Zanzibar on "The Native African Church and the Ritual question" (in CENTRAL AFRICA January 1904) to some extent supports this, although not dealing with precisely the same point. Well, in the title of the Guild the Colonial Church does take precedence; but at the same time the various branches of Arts and Crafts include many things which will be needed in the most simple and primitive of Native Churches; e.g. Sacramental Vessels, Lamps, etc., from Metal-workers; Altar Linen from our skilled embroiderers; Surplices and Cassocks from other workers; while the greater Art treasures will find a place in the Cathedrals and large Churches of our Missions at the discretion of those who best can judge, and will surely serve a purpose, not only in adorning the Church to the Glory of God, but in leading the African or Melanesian Christian to realize the need of the very best for God's service. At the same time we look forward to a time when these Native Churches shall have their own Church Art, following in spirit that which has already been done for them in the days of their infancy by the Mother Church in England. In the case of countries such as India and Japan, where Art is already a thing of long growth, may it not be possible for some of our Artist Members to make a special study of those existing arts, with a view to adapting them to the adornment of Christian Churches?

Any who feel "their heart stirred up to the work to do it" will be most cordially welcomed, and are asked to apply to the Hon. Sec., Mrs. Smyth Windham, Ridgway, Farnham, or to the Hon. Treasurer, Miss R. Graham, Kingsdon, Taunton.

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# The Pope on Slavery

THE *Tablet* states that the Pope has recently expressed the great interest which he feels in the abolition of slavery in Africa. M. Benedict Silvain, a native of Haiti (who was a delegate to the Anti-Slavery Congress held in Paris in 1900, and took part in the proceedings), was an eloquent speaker at the recent Eucharistic Congress in Rome, on the work of redeeming African slaves. M. Silvain applied for an audience of Pius X, which was granted, when it is stated that the Holy Father conversed with him at great length, asking him for details about the international organization about to be founded to work for the elevation of the African races, and blessing his efforts to secure European support for this object. The Pope declared that he was glad to learn that the Anti-Slavery Society in Italy was thriving and spreading.

A Roman correspondent of the *Catholic Herald* states further that the Cardinal Secretary of State addressed a long letter to M. Silvain, warmly encouraging him in the name of the Holy Father to carry on his work for the social elevation of the negro races.

“ You say well,” wrote his Eminence, “ that the solemn proclamation of human equality and universal brotherhood was the work of Christ, who, as the eldest brother, sacrificed His life for all. Not less true and timely is your reminder that the Vicars of Christ have been unceasing in their protests against the perpetuation of that ignominious social plague known as slavery. Hence the Holy Father has seen with special satisfaction that you, in your honourable capacity of delegate-general of the Pan-African Association, have just opened a new field for your own zeal and that of others by establishing here in Rome a branch association for the social elevation of the black peoples, the lofty aim of which is to combat the old and unreasonable colour prejudice, to protect the rights of native Africans from European colonists, and to furnish the blacks themselves with the means for rising by their own efforts to the dignity of Christian civilization, and for proving to the whole world that it is neither charitable nor just that the negro peoples should be for ever engaged in services that are necessarily of an inferior kind.”—*Anti-Slavery Reporter*.

## Spirit-Worship in Pemba

SOME time ago, in one of our Magazines, we printed an account of spirit-worship as it is practised in Zanzibar. Perhaps this account of a similar worship existing among the Wapemba may be of interest. It is a literal translation of a letter written about the Wapemba and their customs by Leslie Matola, the Christian Teacher at Tumbe. The little mission plantation there is right in the middle of a large settlement of these people. Leslie teaches the few catechumens, and has a small school consisting of children of released slaves, who live on the neighbouring Government plantations. As yet, he has not succeeded in getting one child of the Wapemba to come and be taught. Their parents and Mohammedan teachers forbid them even to play with the mission school-boys. When we speak to them about it, and try and persuade them, they always say "If the Government sent out an order that the children were to go to school, of course we would obey, just as we do when we are told to hoe all the roads, or carry stone for their repair, or pick cloves in a particular district, but until that order comes we prefer not to send them ! "

As regards spirit-worship, it is on the increase rather than the decrease in Pemba. For the ex-slaves when they leave the stricter Mohammedan régime of the Arab establishments are inclined, in default of finding another system of worship, to imitate the Wapemba in this matter. By teaching and preaching alone can this pitiable state of things be changed, and Light introduced where now all is darkness and ignorance. But we can only say with St. Paul, " How shall they hear without a preacher ? and how shall they preach unless they be sent ? "

C. C. F.

### *Leslie Matola's Letter.*

Those people called Wapemba are people who live in this island of Pemba ; they are of a lower class than the Arabs, but nevertheless are not their slaves. By origin they appear to be the first inhabitants of the island, and by reli-

gion they appear to be Mohammedans. But their customs are heathen, as you will probably see from this account of their spirit-worship.

Geography-books say that the Wapemba are the offspring of the slaves of a tribe of Arabs from the Persian Gulf named the Shirazi. The Shirazi lived here in Pemba till the Portuguese came. Then the Portuguese drove out the Shirazi, and only the latter's slaves remained. The Portuguese were in their turn driven out by a different tribe of Arabs from Muscat and the gulf of Oman, but those slaves of the first Arabs continued to stay on. The Muscat Arabs would have liked to have made them *their* slaves, but they found they had built for themselves mosques, and had imitated the religion of their old masters, the Shirazi. Therefore, since by Mohammedan law it is not right to make slaves of the faithful, they were left free, and given the name Wapemba.

All this is true, for the ruins of the dwellings and mosques of the Shirazi are visible until to-day, as are also the buildings of the Portuguese, their conquerors, in the forests at Vikutani and Chuaka and in other places in these islands of Pemba and Zanzibar. And the Wapemba are not slaves of the Arabs, but only the dependants of the Sultan of Zanzibar.

The Arabs are cleverer, and richer, and a better race of people than the Wapemba. If you study these latter, you can see that their customs and habits are those of people who were heathen. One mark of a heathen is not to know that God is the Righteous One; again, the heathen does not know that it is God's right to be given all worship and honour. The Wapemba are like this. When they were brought by the Shirazi they came with their charms and their spirit-worship, and their descendants have inherited their customs. So we see that from the Shirazi they have imitated the religion of Islam, and from their forefathers they have inherited this custom of spirit-worship.

The New Year, according to Persian reckoning, begins about August 20. All the Wapemba believe that with every new year there comes a new beginning of affairs.

For this reason the last day of the year is called "the dying year," and the first day "the New Year." During the last days of the old year the medicine-men and diviners have much business. They try to divine and arrange for everybody all matters that concern them in the year which is about to begin. They tell them what it is fitting for them to do on the New Year's day.

This year (1904-1905) these prophets said would be a splendid year, a year of "grace" and blessing; trees, animals and men would bring forth plenteously; all pestilences would depart. Wherefore it was necessary for every village to make an offering to the spirits, and also for all the medicine-men to come together for one great work, viz., the removal of all strangers who had come without being invited. These strangers were not human beings but spirits.

The Wapemba believe and say that spirits are of two kinds—good spirits which are of advantage to the children of men, helping them in many ways and making them rich, and again bad spirits which are harmful to mankind, and bring them sickness of every sort. They say, too, that a spirit can make love to, and even marry people. He can make a man hate his wife so that he will send her away, and then the spirit himself will be able to marry her; he can also make friends quarrel to his own profit. Long ago there was one medicine-man who was able to converse with spirits. He married a spirit, and they had a girl child. Afterwards, when this medicine-man died, people divided up his inheritance among his human children only; they did not know that he also had a child who was invisible. But presently that spirit-child wanted to do harm to her relations who were given the inheritance. So the medicine-men of the village asked her to say what recompense she wanted. And she told them to plant for her benefit, on the boundary of the plantation, a tree, of a kind which bears beautiful fruit, and from whose leaves a scent is made. They did this, and the spirit was satisfied. They say that that tree is there still.

I have written all this to show that these Wapemba like

some spirits. If these latter do not come to them from time to time, they are troubled and collect their relations, offer sacrifices, make lamentations and perform dances until the spirit comes and tells them why he is angry. And afterwards they give him everything they can get for him. It is the work of the medicine-men to intercede for them. Sometimes the spirit says, "I want a man's blood to drink," or a snake or something that cannot be got easily. Then the medicine-man asks the spirit to choose cheap things rather than expensive, such as the blood of a chicken instead of a man, and perhaps treacle or a piece of rag instead of a snake. Offerings like this are made continually by the Wapemba, for the healing of their sick, the making up of quarrels, and the putting straight of anything that has gone wrong.

The great festival of the Wapemba is on August 20, and it is the custom of the medicine-men to be quite ready before the festival begins. Those in this village of Paji began on August 13.

They were told this year that it was absolutely necessary to get rid of all foreign spirits; for these are suspected of bringing diseases of every kind, such as small-pox, leprosy, or sores, and also scourges such as famine, small harvests, and drought.

I saw and heard something of what was done at Paji this year. The wife of the principal medicine-man took the lead in it all. During these days of preparation this woman had a dance carried on for her sake; she did not speak to any one, and she did not laugh, but she just sat silent with her face partly covered up. Her face had been smeared with soot and antimony, and she wore all white garments, and her limbs were covered with charms. When the day for catching the spirits arrived, this same woman led the procession similarly attired, but in her hand was a drawn sword held in kingly fashion. She was followed by about fifty women—their clothing was of various colours, but they had smeared soot on their faces; they held in their hands not swords, but short sticks which they held like swords. Behind this band of women came a band of medicine-men,

every man carrying a little drum ; and behind these came a Mohammedan teacher with a wallet containing a copy of the Koran. Then there came the chief professional exorciser of the spirits carrying a little stick like a band conductor's bâton. Behind this professional came the medicine-men of lower degree ; all were like men ready for battle who were about to rush upon their enemies. The one garment they wore was girded up tight, and their limbs were smeared with soot. They went forward in procession, headed by the chief woman, and I should think there were not less than two hundred of them altogether.

The spirits were caught in trees such as large baobab trees, and high up in cocoa-nut trees ; they were caught in graveyards that had become overgrown with weeds, in caves which were near clumps of trees, and even in the dwellings of people. On that day one man who is a great friend of ours said he called them to his house to catch the spirits there, and they caught altogether eleven.

I myself saw the procession go to a big baobab tree. They went round it in a circle and then the medicine-men climbed up into the branches looking for spirits. If one of them saw one and caught it, he fell to the ground as if in an epileptic fit, and was just like a dead man. Then another man would come and put his head close to the head of the man who had caught the spirit, and immediately the first man stood up and was quite well again, but the second was infected and lay quite stiff like a dead man. So they went on till at last the man with the Koran read a chapter, and the chief medicine man caught the spirit and put it in the prison. And this prison was only a matting-bag !

And next they went to another kind of tree, and encircled it, and I saw that chief man take his wand and show the people a spirit saying, "Look,—there he is, be quiet that I may bring him to you and you may catch him." Well, he pointed up high, but we did not see anything ; and he said, "Here he is ! Here he is ! He is coming down !" And one of the others rushed in amongst the thorny undergrowth at the bottom of the tree and then fell down as one in a fit,

and they caught the spirit in the same way as before and put him in the prison.

They did this until the evening, when they made their way to the shore, and manufactured toy boats of the top bark of a cocoanut tree, such as children play with. Then they hoisted a little sail, and killed some chickens which they had caught and sprinkled the blood in the little boats. And they took the spirits which had been made prisoners, stowed them on board, and made them sail away, for the south wind was blowing and they were carried until they were lost far, far away in the sea. And when this operation was finished they returned to their homes.

Afterwards our friend, from whose house eleven spirits had been taken, came along. And I asked him the meaning of it all. And he told me that that last spirit which I had seen them catch was a very bad one, and would not have come out except after much reading of the Koran. And he said it was because these spirits were strangers that they turned them out.

When I said to him, "Don't you think if you get rid of these spirits from year to year and have all this business of spirit dances, that God in whom you believe will be very angry with spirits and those who are partakers with them ? " he said, "This is a Pemba custom to get rid of these nuisances every year, and if you Christians cannot see the good of it, well, just leave us to our foolishness, because we know that Europeans catch spirits. On no plantation which is bought by a European do spirits live, because they are afraid when they see one. But of us Wapemba they are not afraid." With the Wapemba it is a great part of their religion. They say that we think it foolishness, but their foolishness suits them and they will not leave it off.

LESLIE MATOLA.

## “The Way” \*

We are too apt in this materialistic age, even if we are religious people, to distrust and dislike the “fervour of the young.” We are always inclined to throw cold water on youthful religion, to distrust dreams, to dismiss ideas of self-sacrifice as Quixotic, to hold up worldly success as the one thing desirable before either a boy or a girl.

And yet a child’s religion is a very, very difficult problem, and they are wise who distrust much chatter, and who check sentimentality.

*The Way* is a charming little story of a small boy “Tony” and of his Priest and friend, and of their respective relations to Central Africa. Tony was a problem, and a spiritual genius is apt to be as great a difficulty to the ordinary good, religious, but very commonplace, British parent as any other genius invariably is. Mr. Benson has lately described the inability of a good, but limited, man, in dealing with a musical genius of a son ; Miss Ashton’s Rector found his son Tony and his friend, Mr. Owen, both a little beyond him. They had visions and dreamed dreams. They were both called as it were to the Quest of the Holy Grail. We will not tell the story, people must read it for themselves. On the whole it is a book for grown ups, not for children. It makes us feel how delicate, how complex is the child’s psychology, how near he is very often to the Kingdom of Heaven ; it is surely the part of those who would fain make the home a Training School for Saints to cultivate the qualities which will, on the one hand, not frustrate any vocation, if there be a vocation ; nor, on the other, encourage foolish and idle day dreams.

The fact is that the parent who is absolutely unselfish and loving and who does not make himself or herself the centre of all possible future careers for son or daughter, will be able to lead the children from home duties, home affections, to wider aspirations, to wider love.

Miss Ashton makes us feel how incomprehensible to the

\* At the Office of the U.M.C.A. Price 1s.

well-to-do and well-born man or woman is the idea of a high calling.

The Rector was perfectly right in checking Tony's chatter, but, alas, he went on to advise the friend to put other ideas into the little head ; to do everything to prevent the seed planted in the youthful heart ever bearing fruit.

How like us all ! " Mission work ; oh, yes, excellent, but not *my* boy ! "

E. R.

## Post Bag

**The Rev. Caradoc Davies** writes to us from Robben Island, and tells us of his appointment as a Chaplain on the Island. He tells us that Mr. Engleheart continues to act as Chaplain to the lepers, while he has to visit and minister to two Lunatic Asylums, with about 400 inmates, a large part of whom are criminal lunatics ; a Convict Station with about 100 convicts, together with a village of about 350 people. The Church has only accommodation for 130 persons, so Mr. Davies has to have seven services every Sunday.

Robben Island has sent contributions to the Mission regularly for many years, over £15 in 1904, and they take in quite a large number of both the Magazines.

**St. Andrew's, Nkwazi.**—Looking at the map of Likoma Island in the Mission Atlas, in the bottom corner, on the left hand, will be seen marked Nkwazi.

Nkwazi has now become an important spot, having been chosen by the Bishop of Likoma as the place at which a Theological College on shore has been founded.

In his address given to the Clergy and Lay Missionaries of his Diocese at Likoma on September 29, the Bishop refers to this as "an important item of our organization." Until now the theological students have been received on board the *Chauncy Maples*, but it has been found that one College with one classroom, and one Lecturer, could not adequately cope with three different sets of theological students, in addition to the college for ordinary teachers. The advent of the Rev. G. H. Wilson, of St. John's College, Oxford, and Wells Theological College, made it possible for the Bishop to found St. Andrew's College, Nkwazi, and he appointed Mr. Wilson as the first Principal.

This then is the educational ladder for the boys of the Likoma Diocese.

Beginning in the infant class a boy may reach a sixth standard in school, pass thence to St. Michael's College for his certificate, thence be advanced to the *Chauncy Maples*, and finally at St. Andrew's College pass through the stages which may lead him eventually to the Priesthood.

## Home Jottings

**The Masasi Disaster.**—We should like to receive contributions towards the rebuilding of Masasi Station. The Bishop of Zanzibar has given up a contemplated visit to India, because, as he says, "we shall have lots of expenses at Masasi before long ; that alone would prevent me spending money on going to India." We have received donations already from Central Africa and South Africa, while a great friend of the Mission and a relative of one who died in the Rovuma district some years ago, has sent us £50.

**Miss Ashton**, who for the last eighteen months has filled the post of sub-editor of the magazines, retires in consequence of her marriage with Mr. H. J. Edwards, Fellow and Dean of Peterhouse, the Senior Secretary of the Cambridge University Committee. Though we lose Miss Ashton from the office, at Cambridge she will continue, under different circumstances, her friendship for the Mission. The ties that have bound her to its home work will be the closer for her union with Mr. Edwards, who for many years past has given us such excellent service. The story which Miss Ashton wrote for *African Tidings* is now having a ready sale as a separate book, and she has promised to write another early in the new year.

**Miss D. Y. Mills has been appointed by the Committee** to act as sub-editor of the magazines, in the place of Miss Ashton—an appointment which will give all readers of CENTRAL AFRICA and *African Tidings* the utmost satisfaction.

**Death of the Rev. W. G. Harrison.**—Alas ! after an interval of two years and two months we have to chronicle the very sad news of the death of the Rev. William Guy Harrison, which took place at Magila on December 5, from haematuric fever. The Mission loses a most enthusiastic, capable, and wise priest. He has been in charge during the time Archdeacon Woodward was in England, and this extra responsibility—added to his own work—has no doubt pressed upon him unduly. In his last letter he said he was thankful not to be the head of a station. R.I.P.

"We have a Library now at Mkunazini," Archdeacon Evans writes, "and I shall be glad to receive books, especially general literature; everything we have is very old."

**Departures.**—Miss Andrews and Miss Ellis left for Zanzibar on November 24.

**Notice.**—The Misses Rundell, Exeter, wish to thank all who kindly sent contributions to their November Sale of Work. Proceeds, £19.

**"Central Africa" and "African Tidings."**—The index, title-page, and frontispiece for the 1905 volumes are now ready, and may be had gratis from the office. Covers for binding either *Central Africa* or *African Tidings*, 7d. each.

The financial year closes on January 15. Money for the 1905 account must be received on or before that date.

**The Receipts** for the eleven months ending November 1905, compare as follows:—

	1904.	1905.
General Fund . . . . .	£12,487	£14,173
Special Funds . . . . .	6,399	6,090
	<u>£18,886</u>	<u>£20,263</u>

### In Memoriam

Nov. 20. Katherine Graset Clarke.

Dec. 5. William Guy Harrison, Priest.

### WANTS

Please communicate with the Office to prevent gifts being sent twice over.

**THE NEW STATION AT MTONYA.**—Snap, footballs, (old) tennis balls, needles, thread, cotton, pins, red cassocks and surplices for men and boys. (5 cassocks promised.)

**THE HOSPITALS.**—Old linen always urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—12 more Lamps (costing £1 each), mosaics or opus textile for the panels in recesses in chancel and choir aisles, 8 tubular bells (costing £150).

**MPONDA'S.**—A typewriter for the treasurer would be a great help; need not be new.

**KOROGWE.**—Footballs.

**KIUNGANI.**—(Old) tennis balls.

**KIGONGOI.**—Seeds of any kind (well dried, in airtight tins).

**MALINDI.**—Footballs; "none come out in these days." Red cassocks for men and big boys, and surplices.

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FLAVOUR.



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M R CHARLES CAMERON, C.B., M.D.,  
President of the Royal College of Surgeons, Ireland.

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# CENTRAL AFRICA

## A MONTHLY RECORD OF THE WORK OF THE UNIVERSITIES' MISSION

FEBRUARY

1906

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EUROPEANS—118. AFRICANS—268. Total—386.

\* These are Native Clergy.

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# CENTRAL AFRICA.

NO. 278, XXIV.]

FEBRUARY, 1906.

[PRICE 1*d.*

## In Memoriam

### WILLIAM GUY HARRISON.

THE African Church has lost one of her most zealous priests in the premature death of William Guy Harrison through hæmaturic



*From a photograph]*

*[taken in 1899.]*

fever. It is difficult to do adequate justice to his strong and noble character. He joined the Mission in the year 1899 and for a few months he was stationed at Mkunazini. Then Bishop

Richardson sent him to Msalabani. He soon acquired a good knowledge of Swahili and at once became an assiduous worker, relieving Archdeacon Woodward of much care and worry in connexion with the oversight of so large and important a station. Possessed of a splendid constitution, he did four years' work before he came to England on furlough, and the trying climate seemed to have had little effect upon him. He returned to Msalabani in January 1903 and devoted himself more especially to the care of the Christians scattered about in the numerous villages of the Msalabani district. At all times of the day one would hear of him going off in one direction or another, visiting the sick, looking up the lapsed, admonishing the indolent and encouraging the faithful. As I have said, the Archdeacon left a good deal of the control of the station in his capable hands, and when the Archdeacon visited South Africa in 1904 and came to England on furlough last year, Padre Harrison was left in charge of the station. Previous to this he was attacked by hæmaturic fever and his condition was critical for a few days. He recovered, however, and went for a voyage to South Africa to recruit. It will be remembered that a sad event occurred during this trip. Miss Frankham, the nurse who had so devotedly nursed him at Msalabani, and under whose care he went for the voyage, was taken ill herself with the same complaint and died at Beira. Upon his return he entered into the multifarious duties connected with the work with renewed zeal and energy. Only those who have been in charge of a large station can realize what it involves. It meant for Harrison that he had few idle minutes from early morning to late at night. He loved the work too well to shirk it, he was too conscientious not to do everything thoroughly. There is not one of his colleagues—African or European—who does not feel a sense of personal loss in the death of one so much beloved. The staff at Msalabani will especially miss the sunshine of his presence, the soundness of his advice, the richness of his humour, his forethought, consideration and geniality. And what shall one say of the Africans whom he loved so well and for whom he gave his life? His example and devotion will be indelibly written upon their memories. One is consoled by the words used by Canon Holmes when preaching the Anniversary sermon in 1900. "This Mission," he said, "was to be worked from Paradise." This beautiful thought has received one more exemplification in the departure from our midst of our dear brother.

W. H. K.

The Rev. F. E. Pearse adds :—

“ As I look back to the times I have spent in William Guy Harrison’s company, I can say without reservation how full of joy those times were. Joy in its very best sense seemed to be all about him. One could not help feeling its influence when in his presence. He was always so bright and cheerful and made those about him feel the same. This wonderful joyfulness seemed to me to be the keynote of his whole life.

“ He was strict, but none the less beloved by all with whom he dealt. Almost every afternoon would find him tramping the country, visiting the people in the neighbourhood of Msalabani. Sometimes his tramps would lead him long distances, bringing him back tired and worn out, but still full of that inward cheerfulness which was always so striking.

“ There was one other eminent characteristic of his, one far too uncommon in the Mission field as elsewhere, and that was his charitableness. The idea of saying unkind things about people would, I think, never have occurred to him.

“ The end of his active work in the Mission has come ; but the brightness and joy of his friendship will live on in the hearts of all who knew him.

“ He freely gave his life in the service of our Lord and Master, so let not those who loved him forget the joy that must be his, in that his gift has so soon been accepted.”

And the Rev. Robert Prior writes from Korogwe on December 10 :—

“ We have passed a sad week. Magila has lost a true father, and the Mission a noble worker in Padre Harrison. I went over to see him last week after I heard he was down with haematuria. Russell returned from Magila saying Padre Harrison was recovering from slight fever, when that same afternoon we had a telegram to say he was down with that most dangerous of all malarial troubles. I went over to stay a couple of days, leaving him, as the nurse thought, on the “ improve.” We had no news again until we received another telegram which told us of the sad news in the words, “ Harrison sleeps.” It was the end of a most beautiful life—a life which was always considering what best to do to bring these people to the knowledge of God, but it was a consideration without the least

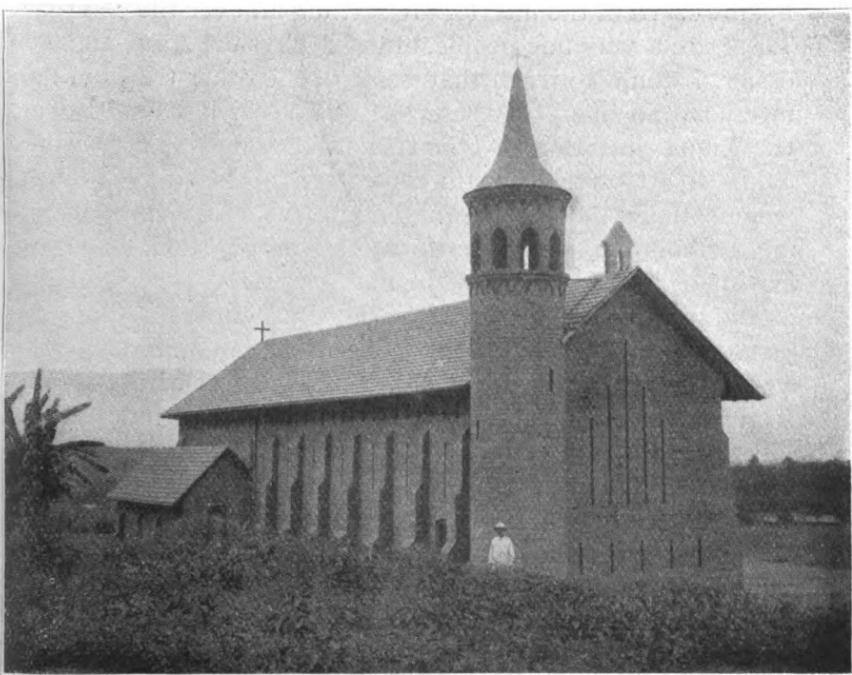
cstentation. He died about ten minutes past one on Tuesday, December 5, and on that very morning there seems to have been little thought of death. Certainly, the nurse said, he did not make progress so fast as he ought, which was due to pneumonia setting in on Saturday, but there was thought to be no danger. However, about 12.30 there was a turn for the worse, and the Archdeacon and the rest were called to him and stayed until the end, which came in less than an hour. He was conscious up to the very last, making the sign of the cross when the Creed was said. His last words were, "O God, take me." Thus came the end of a beautiful life on earth, an end without pain or struggle.

The boys upon the Station realized when they came out of school that there was some danger. They watched the movements in the death room from the long low wall opposite in silence. There was a feeling of suppression over the whole station, and when they knew he had passed away, there was no cry. The bell was not tolled until the news had been sent and had time to reach Misses Dunford and Gibbons at Hegongo ; but on passing the news to the Orphanage at Kizunbani, the girls there sent out one long wail, which told the ladies at Hegongo the sad news. When that low wail was heard, the boys of the school, who had been sitting in quiet until that moment, sent up another wail which seemed to be caught up by the nearer villages, and in a very short time the whole country seemed to know and respond. It seemed to be the country's moan over the loss of one of its noblest and best friends. He was buried at eight in the evening, being laid out in the room in which he died, in his cassock and stole—vested as a priest. Hundreds came to the room, and passed through, taking their last look at a dear friend. While there was silence ever in the room, as soon as they passed out, the plaintive wail started which told of a people's sorrow. People came in from distances four hours away, showing how quickly the news was carried. He was truly a noble soul.

*(To be continued next month.)*

# The Work at Korogwe

I HAVE been asked to write something about the present work and future prospects of the station at Korogwe. The view of the bridge crossing the river Luvu (or Pangani) will give some idea of one peculiarity of the work. The people who live in the neighbourhood of the Mission station are called Waluvu because they inhabit islands in the river. The picturesque bridges which connect the islands with the mainland are often very difficult to negotiate, especially for



KOROGWE CHURCH.

the new comer. The river is a very rapid one, and a fall from some of the bridges, unless one happened to be a powerful swimmer, would inevitably mean a watery grave. If one is nervous it is best to be piloted across by a native. The largest island-villages are Korogwe, Kwamgumi, Zavuza, Mgombezi and Kwa-Sigi, at all of which places a school has been built and a teacher is residing. The work of the

Mission has always been welcomed at Korogwe and Kwa-Sigi, but it is only of recent date that the people of the other villages have responded to the message, and besides the children in the schools there are now a fair number of adults under instruction. Since the opening of the railway, Korogwe has become somewhat cosmopolitan. Europeans are represented by a few Germans, Greeks and ourselves ; the shops are in the hands of Indians and Arabs ; a large number of Wa-swahili and Wa-manyema have settled there from the coast ; a few Somalis trade in cattle, while the Wa-nyamwezi from the interior are settling all over the country. These are a very fine people, of great physical strength, and easier, I think, to reach than some of the other tribes of the interior. So many of these Wa-nyamwezi have settled in the Zigua and Bondei countries that some definite work ought to be carried on amongst them. This is a problem which will have to be faced in the near future. At present we are making friends with them by visiting their villages. Our district is bounded on the north by the West Usambara Mountains which are occupied by Lutheran Missionaries, but there are out-schools at two places—Magunga and Ngua—where teachers are working among the Waluvu who have left their island villages and settled at the foot of the mountains.

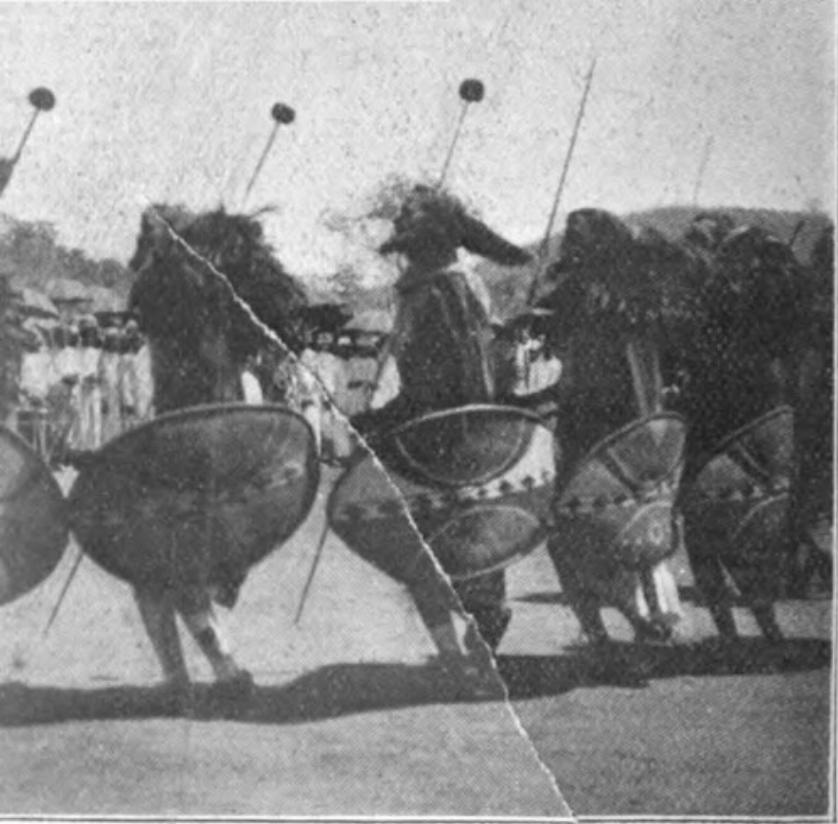
To the east of Korogwe in the direction of Msalabani there are three schools. But the chief line of extension has been to the west in what may be called the Zigua country proper. During the last five years twelve schools have been built there as well as a small church. The furthest school is distant from the head station about sixty miles. The people seem to me to be more than ordinarily tractable and responsive. Many of them are Mohammedans, but there is not an inconsiderable number of these under Christian influence. A former teacher of theirs is now a Christian. And herein lies a great question for the Church to solve. Is the Zigua country to be won for the Cross or the Crescent ? Is the faith of Christ or that of the Prophet to prevail ? The hold which Islam has upon the people is quite a superficial one. Their teachers do not instruct the people, they simply perform the initiatory rites. The Zigua converts

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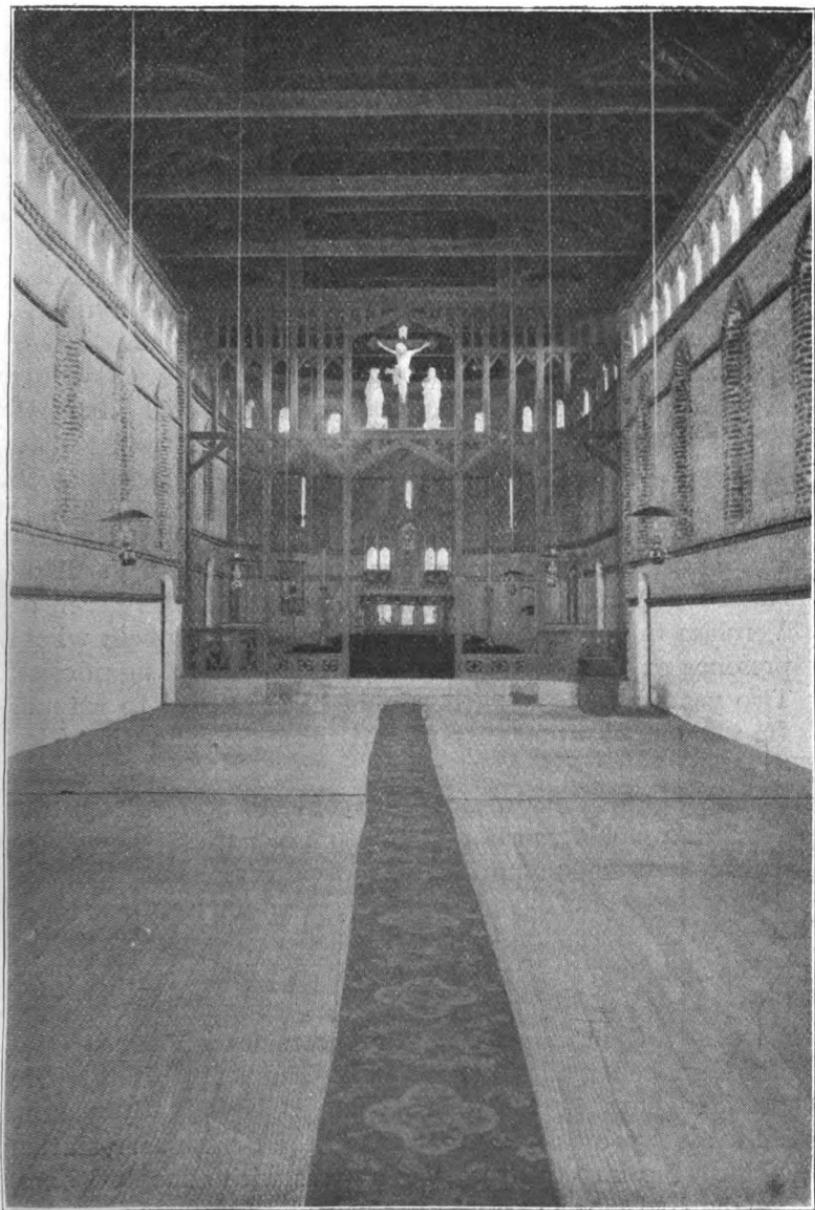
NATIVE BRIDGE AT KOROGWE

Hence the Zigua Mohammedans are all heathen. But they derive a certain social life from their religion, notwithstanding its outward rites of Islam. This propagation is like a house built with no foundation. And herein lies the opportunity of the Christian mission.



A MASAI WAR-DANCE.

have recently been provided. I refer  
e ladies' work and the building of the  
ive ladies who superintend the women  
villages, hold classes, conduct a girls'  
medical and nursing work has already  
nd is an earnest of the gradual improve-  
disproportional number of female as  
converts. And the new church which  
s is indeed a witness to the Light which



KOROGWE CHURCH.  
*(From designs of Mr. Frank George, of Nyasa.)*

shineth in darkness, a spiritual home for all who come to it from near and far. It is a joy to all who enter it, a building which compels the mind to be prayerful and devotional. What is written above will, I hope, suggest the thought of the need we have for reinforcements from England and prayers on behalf of the teachers, converts and those who have still to be converted. Alas ! it looks at present as if the Bishop will have to retrench and not to develop. What with the loss of a wonderful worker at Msalabani, the troubles at Masasi, the vacancies in the staff caused by ill-health, the Mission begins the new year under depressing conditions. It has truly a special claim at this time for the prayers of the faithful and for offers of personal service.—W. H. KISBEY.

## Strong Testimony

THE *Cape Times* has recently given the following report of an address delivered at a missionary meeting at Verulam, Natal : "A remarkable address on missions was given at Verulam this week by the Hon. Marshall Campbell, whose presence at a missionary meeting was in itself significant. Two years ago, he said, he would have refused to attend. He was one of a Commission sent throughout South Africa to study the native question, and he had been so impressed, that it was his duty to do all he could to acknowledge the good and noble work done by missionaries. He made special personal inquiries of individuals, went through schools and workshops, hospitals, the Kimberley mines, and at all of them was impressed with the excellent effect on the natives. Asking an overseer at Kimberley mines how he liked these 'Kolwas,' he replied, 'They are the finest men we have, more intelligent and useful all-round men than the others.' Mr. Campbell made surprise visits and learnt that these educated boys were the best behaved boys in the camp. He made a point during the visit of the British Association of throwing into contrast raw natives with educated ones, and he had since repeatedly received letters stating that the writers were so impressed that their attitude regarding missionary work would be altered, and they would do all they could to help it."—*South African Church Chronicle*.

# Work on the Mainland opposite Zanzibar

By the  
**BISHOP OF ZANZIBAR**

IT is some time since any notice of the Mission here has been made in the Magazine. John B. Mdoe, the Deacon, is still living at Kichwele, but Harry Mnubi, who had been in charge of the neighbouring station of Mtoni for some seven years, has now been moved to Mbweni for work on the shamba, and his place at Mtoni has been taken by Francis, the Reader, who is a candidate for Holy Orders next year.

It is not a region where one looks for any very rapid advance, but a good number of Christians, some of them old Mbweni people, are living on one or other of the shambas, and form a considerable resident Christian population. At Mtoni, distant about eight miles from Kichwele, some fresh comers have recently settled, and they are allowed to live there if they are willing to put themselves under instruction for baptism. Francis has now a class of forty-eight hearers, who come twice a week and on Sundays to be taught. There are a few Catechumens also. The small Church at Mtoni, which Harry Mnubi got built after many delays, is in good condition. I celebrated Holy Communion there with twenty-seven communicants, and later in the day confirmed a few people. At Kichwele Mr. Porter celebrated, with thirty-one communicants one day, and twelve the next. I also had a small Confirmation at Kichwele, nine in all being confirmed. John Mdoe is working satisfactorily, and Francis seems energetic and doing well. It is not an easy place, owing to the neighbourhood of the town (Dar es Salaam) and to the presence of Mohammedanism, as well as the Roman and Lutheran missions in the same district.

But a little progress is being made, and certainly a good deal of building up of Christians is possible, who, if left to themselves, would probably lapse into heathenism or irreligion. Mr. Baines has the supervision of these two missions and manages to get over from Zanzibar about once a month. I myself visit Kichwele three or four times in the year, as opportunity offers. There was once a plan of placing

#### 40 WORK ON THE MAINLAND OPPOSITE ZANZIBAR

a resident European priest here, but there does not seem to be enough work for him to do, and the region is not a particularly healthy one either. At any rate we have no priest now to spare for such a task. I dare say more could be done in a southerly direction towards the Rufiji River, though there might be difficulties with other missions not of our Church who have outstations in that part of the country.

In the town of Dar es Salaam itself some twenty old Mission boys are to be found, some from Zanzibar, some from Masasi and other mainland stations, a few of whom in difficult positions seem to try to fulfil their religious duties. We ought really to have a small church for them in the town, where they could come to worship without interfering too much with their work. To go out to Kichwele and back and to attend services there takes at least three hours, and boys with situations in the town cannot get away in the early morning, except very exceptionally, for so long a time. Many of them have good situations and make good wages, and could if they wished build themselves a small church of wattle and daub. But they have not yet got to see the necessity of doing it themselves, though the matter has been put before them from time to time. Their zeal for religion, I fear, is not very strong—much less so than that of some of the Christians up-country, who build their own churches and schools.

We are trying more and more to impress the lesson of self-help on our people—trying to make them realize the necessity of some self-sacrifice in their religion, and not relying on “the Mission” to do everything for them.

*November 8, 1905.*

I have been visiting for the first time the new station in the Usambara hills, called Kigongoi, where Padre Webster is living with Mr. Baker. It is difficult of access in wet weather, but delightful for situation when you reach the place. I spent St. Luke's Day at Misozwe, the dedication festival of the Church. Eleven people were baptized at evensong, and about fifty made their communion on the morning of the festival. Their offerings amounted to twenty-seven rupees—quite a large sum for such a native

congregation. There was also a confirmation of twenty-seven people later in the day. Padre Sehoza has just finished his fine new brick school, and the work he is doing in and about Misozwe, with Lucius, the Reader, to help him, seems very thorough and sound. From Misozwe to Kigongoi is a rough walk of over forty miles, and the weather was terrible. Some of the hills are exceedingly steep, and what with red clay and long grass, and sharp stones and swamps, the journey was very fatiguing. It rained hard most of the way. However, I reached Kigongoi on the evening of the 20th, and spent a quiet ten days in a beautiful climate and in a beautiful country.

On the Sunday I saw all the classes of hearers and Catechumens. It is a district where several different tribes meet, and in one room a class of some twenty-five was being taught in the Shambala language ; in the next room a class nearly as large was being taught in the Taieta language ; in a third another class of Digo people were having instruction in Swahili, and some Bondei Catechumens were being taught in their own tongue. The services in church are in Swahili. There is a Reader at Kigongoi, David Sezua, who seems a valuable helper. He is brother of John Saidi, the Deacon at Msalabani. Mr. Webster has various outschools under his charge, and visits them every few weeks. Mr. Baker is doing a great work in gardening, the soil being very suitable for all kinds of English vegetables and flowers. This new centre seems one that is full of promise, and certainly the country is delightful when you once get there.

From Kigongoi I walked to Kizara, about sixteen miles away, where Paul, the Reader—an old Masasi boy, preparing for ordination—is placed temporarily. Kizara is also in the hills in the Shambala district, on the same range as Kigongoi. All this district is, from the scenery point of view, the finest in the Mission. The hills vary from 3,000 to 5,000 feet high ; there is an abundant supply of water, and many of the hill-sides are covered with magnificent timber. The difficulty of access, however, is, and is always likely to be, a great obstacle to using these hill stations for sanatorium purposes. No one could get there unless he went on foot, and for that

he must be in good health, for no one could be carried up those precipitous hills. There are many Shambala villages in the district : every hill, great or small, being crowned with a settlement of some kind. The people are a hardy race and seem friendly to us. Superstitions are abundant ; they are perhaps the most superstitious of any of the tribes we work amongst. Cats and snakes seem to be looked upon as sacred creatures ; the fowls and goats seem all to be more or less bewitched, and subject to the influence of evil spirits. Mohammedanism appears to have no hold in this part of the country. In former days it was all ruled by Kimweri, the big chief who lived at Vuga, and Kimweri's rule was a tyrannous one. Now they rejoice in the benefits of the German administration, though some probably hanker after the good old times. There is no indication of any rebellious feeling against the Government in this part of German East Africa.

From Kizara I went direct across country to Korogwe, a journey of some ten hours—over thirty miles. This time of year it is a very unpleasant walk, large pieces of the path being under water or through thick mud. In the heavier rainy season the road must be impassable. There is a rapid descent into the plains, and then nothing but swamp for miles. I passed an out-station at Kalenge, some five hours from Korogwe—a nice trim-looking place, with a school and resident teacher. We slept here and reached Korogwe next day. A few days later I left Msalabani for Dar es Salaam. This year I have confirmed in the Magila Archdeaconry 105 men and 40 women.

J. E. HINE, *Bishop.*

*November 10, 1905.*

# Notes of a Sermon

Preached on Oct. 1st in the Cathedral Church  
of S. Peter, Likoma,

By the Ven. Archdeacon Johnson

Ye shall know the truth, and the truth shall make you free. If therefore the Son shall make you free, ye shall be free indeed.—*S. John viii, 32, 36.*

OUR LORD was standing in the Temple when He spoke these words. “ These words spake He in the treasury, as He taught in the temple ! ”

He emphasized the fact that His Father had never left Him alone ; “ He that sent Me is with Me ; He hath not left Me alone.”

I have chosen these words because there are so many things in one’s mind when one is filled with the hope of this house. There are so many things from which one has been freed, and others too have been freed, just because of “ the truth.”

When our Lord looked at the temple and loved it He spoke in language which was meant for His body. “ He spake of the temple of His body ; ” We may gather that the temple was in a very real sense His body.

This temple speaks to us of those whom we name with honour to-day. When we think of a man like Bishop Steere, who lived as Bishop and did the work of God in this land, shall we say that we always saw what he was aiming at, and believed that all he did was for the best ? I remember the text in one of those useless little birthday books against his name. “ There is more in this old man than in your philosophy.” But could he see the end ?

It is a great work and “ exceeding magnifical ” that we contemplate to-day, but who can really gauge its greatness or see the end ?

Bishop Steere was filled with a desire to know the truth about the people ; he had a passion to know their thoughts, and when he saw the little boys talking in the streets of Zanzibar he used to say, “ If only I knew all that those little boys know then I might hope to do something.” And he was the most practical person in the world ; there was nothing

doctrinaire in him. He was always looking at the human soul, before God, of whatever nation. Could he look round and know the end? "Knowest thou that the Lord will take away thy master from thy head to-day?" So they read in Zanzibar at the time of his death.

Or think again of that priest who came to Africa so full of vigorous English parish work, who threw a brightness around him, and used to be as natural a parish priest here as he was in his former parish at Roath. He with his true belief in the Catholic Church thought of it all as something which could be brought out here. Had Bishop Smythies no fears? no difficulties? no misgivings?

And let us recall that other one whose life was all joy and music and delight—except when he was in physical pain—full of vitality. I think of the boys who began to learn to carve under him—beautiful things began to appear. Yet how little Bishop Maples thought then of what it would lead on to to-day!

Is there one of these who thought it all plain sailing, any one who as it were found life like sitting down to a square meal? We can venture to-day to say how much we owe to those who have been taken from us.

It would be a poor compliment to *us* to say that to-day we have no fears.

Would that I could be free to put aside all thought of danger, yet fears exist. Who can carry on the work? Once it was a simple matter. There were only natives to consider, now there are Europeans too on all sides: there is no disguising the complexity of the conditions.

"The truth shall make you free." "The truth" is an expression not used freely or commonly in the other Gospels. In every case in the other Gospels it is connected with Christ's words or a tribute to His character except in the case of the woman who "told him all the truth" after long years of illness.

We are engaged in a great and wonderful work, and there are different ways of looking at things. Sometimes we venture to say to a native congregation: "There are two sorts of people in this church: some of you think that you have some-

thing the matter with you, like Naaman ; some of you think you have not." That would cut through some of *us* as well. How can we come through a University and think it all gain ? In Africa there are two views. Some say that all is weird like the stories in *She*, and others say it is just the same as everywhere else, it is hardly worth taking any trouble about at all. But can't we say " O God, we know a little of Thee : we want to tell these people the little we do know " ? and to do this we must get to know them and how to teach them the truth which shall make them free indeed.

Do we understand the people to whom we long to preach ? How can we understand them unless we know from experience what it is to be hungry, to be thirsty, to be homeless and uncertain where we are going to sleep ? There is a frightful abyss between those who know these things and those to whom they are wellnigh inconceivable. Yes, but the truth can make us free of the hearts of the people in spite of the abyss. Those who have come out here from shops—you who have known the gospel of work, do you desire to teach to others what you have found good for yourselves ? Or those who have known what it is to be trained to teach—is it something you are trying to work out here, or is it a miserable something which stands between you who have it and those who have it not ?

If you come to Africa you must take care that the truth has made you free. There is far less public opinion here than at home. You may fall in perhaps with some one who has crossed the rubicon. You have to hear things which perhaps you had better not hear. It is your duty to look into things you say, and perhaps it is, but these things may leave a stain behind. The Truth only can make us free. There is no more temptation here than in the East of London or at a public school ! The Truth will make you free.

Sometimes a phrase sums up a situation. I said to a teacher the other day, " Why are you in this state of alarm ? " And he said, " Would not you be in a state of alarm if you thought a thing was coming straight at you ? " I am thinking of the Holy Communion. Do we believe that our Lord Jesus Christ comes to us then ? Not some imaginary per-

son but Himself. You know how I should answer. I should answer Yes and No. But that is what we say we believe. The truth of it will come and gradually make us free, free of wrong ideas, make thousands free who are living in a fool's paradise.

The truth shall make you free, He says, and He is speaking of Himself. We *do* believe, and yet we have not believed in that strong sense which makes everything else of secondary importance—not unimportant but of secondary importance. If we could believe this as our Lord meant us to believe it, we should go in and out in the strength we have found here, free through the Truth.

### “ Ite ”

IT seems sometimes as if before our prayers are granted it is necessary that we should be tried to the uttermost. This, I think, is what is happening in the Diocese of Zanzibar, and the burden of it falls most upon the Bishop. The rule of the Medical Board that one attack of hæmaturic fever should disqualify members for return to Africa, is based on the soundest principle, but nevertheless put into practice it may and does fall hard upon the Bishop of an understaffed Diocese. It is the case now with Zanzibar, which loses four men in as many months. One of them has died, and two of them have been invalidated on account of hæmaturia.

The Bishop's position ought to be faced at once, and any men, doubtless, who are considering whether they have a call to work in the Mission, will regard the present situation as a critical one.

Canon Weston in his sermon at the last Anniversary spoke of the need then, but it is far greater now.

The health record of the Mission is a different thing from what it was 10 years ago, due in a large measure to the care and attention of the Medical Board.

There are, however, priests to-day whose names have not appeared, but who would have been in Central Africa had it been considered safe for them to go.

These disappointments we have to face, but the greatest disappointment of all is that more men should not come forward to take part in a work which, when compelled to do so, men so reluctantly resign.

Here is scope for the courage which is attached to all mission-

ary work, and the greater the scope, the greater the opportunity.

Here also is scope for conferring on the Church of Christ the gift without which she will languish, and damage her attractive force at home.

More and more is being brought home to us the truth that "with what measure ye mete it shall be measured to you again."

The African climate is also responsible for the return to England of the Rev. H. W. Spurling, who after the raid on Masasi resumed work in the Island of Zanzibar. He suffered, however, badly from fever, and the Bishop has advised him to give up all thoughts of going back. A man has sometimes to suffer from over-keenness, and Mr. Spurling's valued services have always been zealous and energetic, too much so, perhaps, at times, under conditions which would not matter in England, but which are a different thing altogether in Africa.

The Bishop of Zanzibar has decided that after his attack of Black Water Fever it will not be safe for the Rev. F. E. Pearse to return to his work in that Diocese. Mr. Pearse has gone therefore to St. Aidan's, Birmingham, as one of the Assistant Clergy. It is sorely against his will that he has accepted the Bishop's decision, and if it had been left to him to decide he would most certainly have returned to Kiungani, where his heart is, and where he will be remembered with the greatest affection.

T.

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## Post Bag

THE nurse at Mbweni writes :—

"We have had a lot of rain lately and the banner in the Church is quite spoilt, as it poured in upon it and the eagle has run, at least the colour has, and I don't think it can be used again. Do you think any one would work us one with S. John the Evangelist or an eagle upon it?" (N.B. this banner has been in use some fifteen years and was very shabby, it was worked by Miss Bennett and the Mbweni girls.)

ARCHDEACON CARNON was able to return to Masasi for Christmas. "*He intended to take up his abode in the cowshed*, the only structure not destroyed." Canon Porter writes from Pemba, where he was to spend Christmas. "The rebels are quieting down, the dry season, want of water or shamba work helping German arms. It is worth all the trouble and loss the way in which the Yaos and Makusas have behaved, and there really seems good hope of our getting into work again regularly early next year."

**A letter from Pemba**, written October 13, says :—

“ All here are well now. We seem rather cut off from our brethren, what with quarantine and irregularities of mails, but really Pemba seems a haven of rest when we think of poor distracted Zanzibar and the troubled mainland. I was down at Chaki-Chaki last week staying with the Friends and ministering to our Christians there. Miss Taylor was summoned to look after a patient and we had a long hot journey of nine hours in Mr. Lister's boat. From Chaki-Chaki I went on to Tundaua with Mr. Lister and stayed a night and we had a good trip back the next day. I hope we may get a house at Chaki-Chaki before long ; it strikes me there is work there for U.M.C.A. to do.”

**Our readers** will remember that Miss Jameson had rather a bad fall from a Korogwe bridge into the river a few months ago. It is nice to know that she has quite recovered from the shock to her nerves and is back at her work. Writing from Korogwe she says :—

“ In spite of my tumble I still love the river and am now quite equal to the bridges again, which is lucky, as Miss Abdy has taken on the School and I am doing the outwork. Last month, which was my last in charge of the School, the average attendance was fourteen.

“ This is Thursday, and since Monday I have visited (here follow the names of seven out-stations which are so unpronounceable I think our readers would rather be spared them). I don't suppose I shall get much farther this week, as Friday and Saturday I am busy here. As you are so good as to offer me something, I wonder if you could get me any coloured prints of early Old Testament history. They should be unframed, mounted on calico, about 12 inches by 8 so that we could carry them about easily ; they would be so useful for our teaching in the villages. Old Testament subjects would be the most useful for Hearers.

“ The Bishop was here last week and held a Confirmation, but could only stay so short a time some of our people could not get in time.”

### **Extracts from a Nyasa Letter**

“ A DAY or two before the Conference (at Likoma) I saw a little boy with a piece of glass which I knew had fallen out of a broken window, quite a small piece. I took it from him and put it in my broken window again ; I suppose I ought to have given him a beating for stealing. A few days after, the bit of glass had gone again ! He had set his little heart on that little bit of glass, and

no beating or anything else would have kept him from it. Such is the African's determination ! A good trait, perhaps.

" Michael, my excellent head teacher (and more than that), after taking the Students' Bible Class, which he does now on alternate Sundays for me, came to ask me to give him a piece of ground to hoe, and plant food for himself. I have done so most gladly ; labour is honourable, and perhaps it will set an example to my very lazy students.

" Musa, a big Unangu student, said he could eat twice as much as any one else, and wanted a plate to himself instead of one between two. I suggested he was a bit greedy, whereupon he flew into a passion, nearly knocked over half a dozen boys who tried to stop him, rushed into his dormitory and pulled out his blanket and mat, rushed into Church and got his hymn and prayer book ; rushed to the school to get his penholder (the nib was his own) and his half slate pencil ; rushed up to my house and put them all down beside his bowl of beans and ufa, which he had brought to my house because it was too little for him, and rushed out in a fury as if going to drown himself for being called greedy ! Ah, well ; he came round and took his things back. I took him as far as the Church, and to-day he received Holy Communion for the first time this term.

" I have had twins, James and George, at the College—so alike in body and mind that I never know them apart ; they are always next each other in exams. ; this Michaelmas no one separated them in Scripture, English and Arithmetic. It is really very funny—their brains and memories are identical—they get very different marks, but the totals always bring them together. I shall miss them very much at Christmas.

" We have had a delightful week at Likoma—about forty of us. The Retreat began in the evening. The Bishop took "The Ministry of Angels to the Heirs of Salvation" for his addresses. Their joy over the penitent, their love for little children, their waiting on the Son of Man, etc. The addresses went home to one's soul. On Friday after Celebration in the new Cathedral and its Dedication, our tongues were roused for praise and thanksgiving. Douglas preached an impassioned sermon to the natives ; he also preached the Ordination sermon on Sunday—a most impressive Service—my students went over to the Dedication and communicated. This morning nine from Unangu and three from Likoma were confirmed after the marriages of two Christians and two Catechumens.

## Census at Easter 1905.

ZANZIBAR DIOCESE	HEARERS		BAPTIZED (in- cluding Com- municants)				COMMUNI- CANTS		CONFIRMED during the year		TOTAL ADHERENTS	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
St. Mark's Col- lege ..	—	1 ..	1 ..	— ..	9 ..	11 ..	7 ..	6 ..	— ..	— ..	10 ..	12 ..
St. Andrew's, Kiungani ..	—	— ..	— ..	— ..	71 ..	— ..	69 ..	— ..	7 ..	— ..	71 ..	— ..
Mbweni and Kilimani ..	9 ..	16 ..	14 ..	13 ..	112 ..	176 ..	65 ..	134 ..	— ..	— ..	135 ..	205 ..
Mkunazini ..	17 ..	10 ..	8 ..	5 ..	104 ..	84 ..	92 ..	79 ..	1 ..	4 ..	129 ..	99 ..
Msalabani ..	100 ..	50 ..	200 ..	100 ..	600 ..	350 ..	345 ..	205 ..	46 ..	40 ..	900 ..	500 ..
Mkuзи ..	119 ..	36 ..	68 ..	14 ..	122 ..	74 ..	35 ..	34 ..	— ..	— ..	309 ..	124 ..
Misozwe ..	20 ..	5 ..	59 ..	10 ..	100 ..	66 ..	56 ..	36 ..	6 ..	— ..	179 ..	81 ..
Kologwe ..	495 ..	44 ..	145 ..	22 ..	280 ..	50 ..	192 ..	30 ..	64 ..	10 ..	920 ..	116 ..
Kigongoi ..	8 ..	— ..	4 ..	4 ..	13 ..	15 ..	13 ..	9 ..	— ..	— ..	25 ..	19 ..
Masasi ..	487 ..	578 ..	299 ..	281 ..	1205 ..	934 ..	828 ..	712 ..	122 ..	107 ..	1991 ..	1793 ..
Pemba (1903) ..	53 ..	52 ..	27 ..	26 ..	90 ..	40 ..	22 ..	10 ..	? ..	? ..	170 ..	118 ..
<b>LIKOMA DIOCESE.</b>												
Likoma Island ..	146 ..	292 ..	271 ..	453 ..	496 ..	659 ..	434 ..	557 ..	28 ..	60 ..	913 ..	1404 ..
Kota Kota ..	180 ..	220 ..	149 ..	88 ..	155 ..	87 ..	126 ..	81 ..	18 ..	11 ..	484 ..	395 ..
Mponda's ..	95 ..	85 ..	24 ..	12 ..	54 ..	71 ..	37 ..	52 ..	2 ..	5 ..	173 ..	168 ..
Malindi (ap- proximate) ..	10 ..	? ..	7 ..	2 ..	16 ..	3 ..	15 ..	3 ..	4 ..	— ..	33 ..	5 ..
St. Michael's College ..	— ..	— ..	63 ..	28 ..	55 ..	2 ..	55 ..	2 ..	— ..	— ..	118 ..	30 ..
Utonga and Kango ..	20 ..	36 ..	12 ..	14 ..	93 ..	134 ..	58 ..	93 ..	— ..	— ..	125 ..	184 ..
Unangu ..	3 ..	4 ..	— ..	— ..	222 ..	232 ..	212 ..	215 ..	24 ..	34 ..	225 ..	236 ..
Lake-side Vil- lages ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..
Total ..	1762 ..	1429 ..	1351 ..	1072 ..	3797 ..	2988 ..	2661 ..	2258 ..	322 ..	271 ..	6910 ..	5489 ..

### SCHOOLS.

ZANZIBAR DIOCESE.	No. of Schools	BAPTIZED		BOARDERS		DAY SCHOLARS		TOTAL			
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls		
St. Andrew's, Kiungani ..	1 ..	63 ..	— ..	64 ..	— ..	— ..	— ..	..	64 ..		
Kilimani ..	.. ..	1 ..	25 ..	— ..	10 ..	— ..	17 ..	— ..	27 ..		
Mbweni ..	.. ..	1 ..	— ..	77 ..	— ..	43 ..	— ..	43 ..	— ..		
St. Monica's ..	.. ..	1 ..	9 ..	12 ..	— ..	— ..	13 ..	15 ..	15 ..		
Ng'ambo ..	.. ..	1 ..	— ..	— ..	— ..	— ..	30 ..	— ..	30 ..		
Msalabani ..	.. ..	15 ..	— ..	89 ..	45 ..	92 ..	20 ..	400 ..	147 ..	492 ..	167 ..
Mkuзи ..	.. ..	13 ..	— ..	32 ..	— ..	20 ..	— ..	395 ..	36 ..	415 ..	36 ..
Misozwe ..	.. ..	8 ..	— ..	20 ..	— ..	18 ..	— ..	200 ..	50 ..	218 ..	50 ..
Kologwe ..	.. ..	23 ..	— ..	63 ..	5 ..	62 ..	— ..	580 ..	36 ..	642 ..	36 ..
Kigongoi ..	.. ..	11 ..	— ..	— ..	— ..	— ..	— ..	387 ..	— ..	387 ..	— ..
Masasi ..	.. ..	42 ..	— ..	435 ..	224 ..	104 ..	— ..	1107 ..	474 ..	1211 ..	474 ..
Pemba ..	.. ..	2 ..	21 ..	7 ..	..	37 ..	— ..	4 ..	16 ..	41 ..	16 ..
<b>LIKOMA DIOCESE.</b>										— ..	— ..
Likoma Island ..	15 ..	197 ..	123 ..	21 ..	13 ..	592 ..	722 ..	..	613 ..	735 ..	
Kota Kota ..	9 ..	46 ..	14 ..	6 ..	— ..	308 ..	98 ..	..	314 ..	98 ..	
Mponda's ..	11 ..	2 ..	— ..	30 ..	— ..	— ..	164 ..	80 ..	..	194 ..	80 ..
Malindi ..	8 ..	3 ..	— ..	— ..	— ..	— ..	182 ..	62 ..	..	182 ..	62 ..
St. Michael's College ..	3 ..	13 ..	— ..	— ..	— ..	— ..	49 ..	15 ..	..	49 ..	15 ..
Unangu ..	6 ..	51 ..	26 ..	44 ..	33 ..	— ..	10 ..	7 ..	..	54 ..	40 ..
Lake-side Villages ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..	— ..
Total ..	.. ..	171 ..	1069 ..	533 ..	508 ..	109 ..	4438 ..	1801 ..	4946 ..	1910 ..	

# At the Universities

THE UNIVERSITY OF LONDON, like the two older Universities, has been busy with the Mission during the past term.

An excellent meeting was held at the Royal College of Science early in October. W. F. Hamilton, Esq., LL.D., K.C., as Chairman, emphasized the fact of Bishops Steere and Hine both being London graduates. Lantern views illustrating the work in Africa were shown by Mr. W. M. Bell, a student of the College, and an Old Reptonian, whilst the claims of Missions, and of the U.M.C.A. in particular, were set forth by the Rev. W. J. Foxell. Canon Dale gave an impressive account of the work and its needs in Zanzibar. About 50 students of the College are subscribers to *Central Africa*.

In November the Rev. Herbert Clarke, formerly of Masasi, preached in the Chapel of King's College. He made an eloquent appeal for clergy, but was incorrect in stating that no King's men had been members of the Mission. We recall the instances of the Revs. W. F. Capel and F. W. Stokes at once, and should be interested to learn if any other names can be added to the list.

A meeting arranged by our College Secretary at Charing Cross Hospital Medical School, was held at St. Martin's Vestry Hall, Trafalgar Square, in December, when about 30 students were present. The Speakers were Mr. Travers, and the Hon. Sec. of the University of London Branch. The meeting took place in the middle of the day and was of a most successful character.

Bedford College, London, which is one of the "Schools" of the University confined to women, held a meeting in December. Miss Holmer, a lecturer of the College, exhorted a small gathering to take in *Central Africa* and otherwise support the Mission. Considerable keenness was displayed and the prospects at Bedford College are most encouraging. But here, as in almost all London Colleges, "Religion" is officially excluded and U.M.C.A. work can only be carried on through private Clubs and Societies. Hence the diffi-

culties are immeasurably greater at London than at Oxford and Cambridge, where, in addition to the advantages of concentration and residence, there is the numerous Ordinand Class.

Would that Cardinal Wolsey had carried out his plan of founding a great University of London ! In his day it would not have been impossible to erect residential buildings in the city at moderate cost.

The Bishop of Likoma has kindly consented to preach and speak at King's College on the afternoon of February 21. Friends of the Mission, other than members of the University of London, are cordially invited.

## Home Jottings

**Popular Dolls.**—"As to what can be done with dolls for charitable objects, an example comes from Exeter. Mrs. Hodgson, wife of Archdeacon Hodgson, lived for eleven years in East Africa, and now assists the Universities' Mission of Central Africa by dressing and selling dolls. The latter are specially made for her, and Mrs. Hodgson attires them in distinctive native dresses. Then, personally or through friends, the costumed dolls are disposed of for sale at bazaars, etc. The lady has already this year made a profit for the mission of £100, and the work now occupies all her time."—*Daily Mail*, Nov. 21.

**"Stories of Africa."**—Ten more stories have been added to this series; they will be ready on the 10th:—No. 19, A Follower of Livingstone ; No. 20, Auje's Baptism ; No. 21, A Pemba Story ; No. 22, As the Boys Saw Him ; No. 23, A Domestic Slave ; No. 24, Still Straying ; No. 25, A Waif of War ; No. 26, My "Boy" ; No. 27, What the Lizard Saw, part 1 ; No. 28, What the Lizard Saw, part 2.

**Madan's Grammar.**—We have received a copy of a small Swahili Grammar, written by Mr. Madan. It is written in a different and shorter form than previous accounts. The divisions, distinctions, and terms common to the grammars of most other languages have been employed. The book will be most helpful to those who are making a comparative study of Bantu dialects, or who are content with an outline of the grammar of Swahili.

**Weymouth Church Congress Proceeds**

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**Sale.**—Mrs. E. H. Molesworth, 53, Albany Street, Edinburgh, will be grateful for articles for her Stall at the United Foreign Mission Sale, 75, Queen Street, Edinburgh, on February 21 and 22.

**"After Many Days."** By Miss Barraud. We hear of this play having been performed at Bournemouth, St. Mark's, Regent's Park, and other places. At Bournemouth they report that the play was a great success ; and at Regent's Park "we had a full room and a very attentive audience." MS. copies of the play may be borrowed from the Office or bought for 2s. 6d.

Of "**The Way**" the *Athenaeum* says :—"Miss Ashton writes easily and well and her boy is refreshingly human—indeed, the whole story is the more effective for not being of an oppressively 'improving' character. The illustrations are attractive."

**Kanzus.**—May we again ask our kind workers who are making African garments to turn their attention to Kanzus. Miss Pettiward, Finborough Hall, Stowmarket, has now a simple pattern. We find that during the last Quarter (Oct. 6–Dec. 6), 592 kisibaus were sent to Africa and only 55 kanzus. Several requests for the latter are still unsupplied.

**The following letter** from the Solomon Islands, South Pacific, dated October 17, 1905, will be read with interest :—

"We have just had our annual meeting at which the year's collections are allotted, and I am asked to give £5 for the heathen in Africa. I can't do better than send it to you to help on your great work there. It is entirely the people's own doing—I take no part in it, merely reminding them of their own needs, and to remember the poor. I am not present at their deliberations.

This year they have foregone any purchase for themselves (and you know how dear Church Furniture is to a native) and have given it all away to Missions throughout the world. Many of them are only just out of heathenism and are not yet baptized. I cannot say how thankful I am for their 'willing mind,

nor how pleased I am that you should share in it. May God's blessing go with it.

"It is only six or seven years since there was a cannibal feast not ten miles away from here, but now, thank God, nearly all the Island is under instruction."

**Through the Army Missionary Association** the Chaplain to the Forces, Robert's Heights, Pretoria, has sent us the sum of £4 15s., partly collected at their Church Services, and partly raised by a Lecture on the Life of Bishop Hannington. The Association receives all money raised for Missionary purposes in all the garrisons throughout the Empire. The Rev. F. G. Wright, Chaplain to the Forces at Netley, who is Secretary, tells us that the Association is the twenty year old daughter of S.P.G. While most of its funds go to that Society, at the same time Chaplains and donors are entirely free to devote their offerings as they choose.

**The Bishop of Likoma** reached England on December 9 in excellent health, after an absence of four years. Since his arrival he has preached and spoken several times. He has also taken a Confirmation, and on January 25, in St. Alban's Church, Birmingham, he ordained Deacon Mr. Frank Winspear, of Dorchester Missionary College and Durham University.

The following are some of the Bishop's engagements :— January 28, 7 p.m., All Saints', Notting Hill ; 29, 8 p.m., Meeting at All Saints', Notting Hill ; February 2, 11 a.m., St. Peter's, Cranley Gardens ; 4, 11 a.m., Clapham Parish Church ; 7 p.m., St. Andrew's, Plaistow ; 5, Meeting at St. Leonards ; 6, Meeting of London General Committee ; 7, Two Meetings at Newbury ; 8, Ealing Missionary Association "At Home" ; 9, Dorchester College, Address to Students ; 10, etc., at Oxford ; 15, etc., at Cambridge ; 21, King's College, London, 3 p.m., Address ; 22, Address at Uppingham School ; 25, Lincoln Cathedral ; 26, Meeting at Grantham ; 27 and 28, Meetings at Clifton, Bristol, etc.

**Arrivals.**—The Rev. W. H. Kisbey arrived on December 11th, Miss Tirbutt on the 15th, Rev. William C. Piercy, Brother Spurr and Mr. Willcocks on December 16.

**Missionary Lectures.**—The Committee of the United Boards of Missions have arranged the following course of lectures at the Church House. Each lecture begins at 3 p.m. March 1, 1906 : "The Faith of Christ and the other Religions of the World," The Bishop of Derry. March 8 : "Missionary

Methods," The Bishop of St. Albans. March 15 : " Objections and Criticisms," The Bishop of Birmingham. March 22 : " Missionary Progress up to 1700 A.D.," the Bishop of Bristol. March 29 : " Missionary Progress in the 18th and 19th centuries," Bishop Ingham. April 5 : " The Present and Future Outlook," Bishop Montgomery. The Annual Reception will be held on June 27.

**The New Picture Post Cards** are now ready, ten coloured, ten toned (including the Masasi Church, now destroyed), twenty for 1s., nine for 6d., four for 3d.

**The Secretary Gratefully Acknowledges £10 from "Felix"** for the General Fund.



**Dolls**, with jointed movable limbs, eleven inches high (for dressing in African fashion, in kisibau, kanzu, teitei, or chikwemba), will be supplied from the office at 4s. 3d. a dozen, carriage 1s. extra. These will give an excellent opportunity for Coral League branches and others to (1) learn to make the native garments, and (2) to provide a very saleable article. They would be readily bought for 1s. 6d. or 1s. 9d. each.

**The Vessels** which are represented here belonged to Bishop Maples and were recovered from Lake Nyasa, when he was drowned. Having been left by him to the Superior of the Oxford

Mission to Calcutta, who was a schoolfellow of his at Charterhouse, they went to India, and are now in daily use at the Oxford Mission House in Dacca. The photograph was taken by the Rev. E. Manley, of the Oxford Mission.

**Departure.**—Dr. Haviland left for Magila on the Feast of the Epiphany. A Farewell Service was held at Dartmouth Street and was attended by a number of Dr. Haviland's friends and well wishers. The doctor has placed his services absolutely at the disposal of the Bishop, and pays all his own expenses.

**Dr. C. R. Howard** has returned to England. Part of the time that he was out in Africa he spent at Magila, but latterly he lived in the town of Zanzibar, where he was throughout the outbreak of Plague. During that trying period he was of very great assistance to the Government, who recognized his services.

**Livingstone College.**—A special course of 16 lectures begins on March 26, on Preservation of Health in Tropical Climates. Fee for course, 30s., or 3s. single lecture. Tickets from Vice-Principal, Livingstone College, Leyton, E.

**"Central Africa" and "African Tidings."**—The index, title-page, and frontispiece for the 1905 volumes are ready, and may be had gratis from the office. Covers for binding either *Central Africa* or *African Tidings*, 7d. each.

## WANTS

Please communicate with the Office to prevent gifts being sent twice over.

**THE NEW STATION AT MTONYA.**—Snap, footballs, (old) tennis balls, needles, thread, cotton, pins, red cassocks and surplices for men and boys. (5 cassocks promised.)

**THE HOSPITALS.**—Old linen always urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—9 more Lamps (costing £1 each), mosaics or opus textile for the panels in recesses in chancel and choir aisles, bells.

**UNANGU.**—Footballs and toys.

**KOROGWE.**—12 each boys' and men's scarlet cassocks, footballs.

**KIUNGANI.**—(Old) tennis balls.

**MALINDI.**—Footballs; "none come out in these days." Red cassocks for men and big boys, and surplices.

**Dresses and Garments.**—**MTONYA**, red twill sashes. **LIKOMA**, vik-wembas in large quantities to sell to cathedral builders. **KILIMANI**, 20 kanzus, 58 to 62 inches long. **KIUNGANI** begs for kanzus for boys of 5 ft. 6 to 5 ft. 9. **KOTA KOTA**, vikwemba and vilundu. **PEMBA**, large kanzus, large white kisibaus 28-36 in., coloured kisibaus 24-36 in., kofias, patch-work quilts, tiny kanzus of shirting 30-40 in. **MPONDA'S**, kanzus. **MALINDI**, medium and large white kisibaus. **UNANGU**, teteis (for 3 girls) white kisibaus for 50 boys.

# BRITISH CENTRAL AFRICA

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CHARLES CAMERON, C.B., M.D.,  
President of the Royal College of Surgeons, Ireland.

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# CENTRAL AFRICA

## A MONTHLY RECORD OF THE WORK OF THE UNIVERSITIES' MISSION



MARCH

1906

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REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A.", and crossed "DRUMMONDS."

**Mail Days, &c., March, 1906.**

Mar. 2	Mail to all parts ( <i>via Genoa</i> ). Letters expected ( <i>German</i> ). Parcel Post to Zanzibar. Mail to Zanzibar ( <i>via Marseilles</i> ). Letters expected ( <i>German</i> ).	10 16 16 16 30	Letters expected ( <i>British</i> ). Letters expected ( <i>French</i> ). Mail to Zanzibar ( <i>via Brindisi</i> ). Mail to Zanzibar, Nyasa and Tanga ( <i>via Naples</i> ). Mail to all parts ( <i>via Genoa</i> ).
--------	--	----------------------------	---

For Nyasa every Friday *via Cape Town*. For Zanzibar every Friday *via Aden*.

Country Correspondents must post one day earlier.

N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.

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Likoma.—Right Rev. GERARD TROWER.—1902.

**Archdeacons.**

Nyasa.—Johnson, W. Percival '76—"C.M." Magila.—Woodward, Herbert W. '75—Mag.

Zanzibar.—Evans, Frederick J. '97—Mkun. Masasi.—Carnon, Alfred H. '90—Lindi.

**Priests.**

*Abdullah, Yohanna .. . . . .	'94—Unan.	Kisbey, Walter H. .. . . . .	'93—Eng.	Prior, Robert .. . . . .	'00—Ker.
Baines, Philip H. .. . . . .	'00—Mbw.	Limo, Petro .. . . . .	'93—Mizuz.	*Sabozza, Samuel .. . . . .	'94—Kig.
Brent, James W. .. . . . .	'05—Mbw.	Machina, Daudi .. . . . .	'95—Mas.	Smith, Evelyn B. L. .. . . . .	'02—Ny.
*Chiponde, Samwili .. . . . .	'98—Mbun.	Mackay, Malcolm .. . . . .	'00—Pemba.	Spruling, Henry W. .. . . . .	'02—Eng.
Dale, Canon G. .. . . . .	'89 & '91—Mbun.	Majaliwa, Cecil .. . . . .	'86—Mich.	Stead, Francis T. .. . . . .	'05—Kor.
De la Pryme, Alex. G. .. . . . .	'99—"C.M."	Malandu, Richard H. .. . . . .	'00—Col.	Suter, Walter B. .. . . . .	'01—Mal.
Douglas, Arthur J. .. . . . .	'05—Lil.	Pease, Francis E. .. . . . .	'00—Eng.	Webster, William G. .. . . . .	'00—Eng.
Eyre, C. Benson .. . . . .	'06—Mpon.	Philips, John G. .. . . . .	'04—"C.M."	Weston, Chancr. Frank .. . . . .	'98—Kium.
Freaser, Cyril C. .. . . . .	'03—Mag.	Pierce, William C. .. . . . .	'03—Eng.	White, Joseph C. .. . . . .	'97—Mag.
Glossop, Arthur G. B. .. . . . .	'93—Kota.	Porter, Canon Wm. C. .. . . . .	'00—Zan.	Wilson, George H. .. . . . .	'05—Nkw.
Jenkins, Albert M. .. . . . .	'05—Mpon.				

**Deacons.**

*Amhali, Augustine.. . . . .	'08—Msun.	Malisawa, Eustace.. . . . .	'08—Chia.	Russell, Robert A. .. . . . .	'05—Mal.
Burnett, George H. .. . . . .	'05—Ny.	Mdoe, John B. .. . . . .	'07—Kich.	*Sa'di, John .. . . . .	'02—Mag.
*Chiteji, Cyprian .. . . . .	'05—Mas.	Mkandu, Yustino .. . . . .	'01—Mas.	*Swedi, John .. . . . .	'79—Mbw.
Clarke, John P. .. . . . .	'09—Kota.	Msigala, Kolumba.. . . . .	'01—Mas.	*Usufi, Daniels.. . . . .	'01—Mas.
*Kamungu, Leonard .. . . . .	'02—Lung.	Ngaweye, Silvano .. . . . .	'03—Mas.	Winspear, Frank .. . . . .	'06—Trav.

**Laymen.**

Baker, Frank H. .. . . . .	'04—Kig.	Lyon, Samuel .. . . . .	'04—"C. J."	Shannon, H. Augustine .. . . . .	'06—Trav.
Hircombe, Alfred .. . . . .	'02—Ny. Col.	McLean, Charles .. . . . .	'99—Mkun.	Shock, Gustav C. .. . . . .	'04—Pemba.
Crabb, Albert H. .. . . . .	'03—Lik.	MacLennan, John E. .. . . . .	'04—"Trav."	Sims, George .. . . . .	'05—Pemba.
Craft, Ernest A. .. . . . .	'04—Mpon.	Makins, Arthur .. . . . .	'98—Pemba.	Swinnerton, Robert .. . . . .	'00—"C.M."
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George, Frank .. . . . .	'00—Lik.	Partridge, James H. .. . . . .	'02—Ny.	Tomes, William E. .. . . . .	'04—Eng.
Harrison, Charles H. .. . . . .	'03—Eng.	Pegge, Richard E. .. . . . .	'02—Mkun.	Willcocks, Louis H. .. . . . .	'03—Eng.
Haviland, Henry Alfred .. . . . .	'05—Mag.	Roskelly, Fredk. M. .. . . . .	'04—Ny.		
Hopkin, Thomas .. . . . .	'05—Mag.	Russell, Walter E. .. . . . .	'03—Kor.		
Howard, Robert .. . . . .	'09—"Trav."	Sargent, Alfred G. H. .. . . . .	'03—"Trav."		

**Ladies.**

Abdy, Dora C. .. . . . .	'02—Kor.	Foden, Frances Ellen .. . . . .	'05—St. Mon.	Phillips, Janet .. . . . .	'97—St. Kat.
Andrews, Mary A. .. . . . .	'98—St. Kat.	Foxley, Alice .. . . . .	'94—St. Mon.	Phillips, Laura .. . . . .	'93—St. Mon.
Armstrong, Mary .. . . . .	'01—Lik.	Gibbons, Annie .. . . . .	'99—Mag.	Pope, Florence .. . . . .	'03—Eng.
Barraud, M. Mabel .. . . . .	'97—Pemba.	Goffe, Amelia .. . . . .	'03—"Trav."	Rich, Louisa .. . . . .	'05—Hosp.
Berkeley, Margaret A. .. . . . .	'89—Eng.	Gunn, Louisa .. . . . .	'00—Mag.	Rogers, Flora E. .. . . . .	'02—Pemba.
Blackburne, Gertrude E. .. . . . .	'99—Eng.	Hopkins, Sarah .. . . . .	'01—Mbw.	Saunders, Caroline L. .. . . . .	'93—Hosp.
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Dunn, Lizzie M. .. . . . .	'95—Mag.	Murton, Alice S. .. . . . .	'01—Mal.	Williams, Priscilla E. (Mrs.) .. . . . .	'02—Likh.
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These are Native Clergy.

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# CENTRAL AFRICA.

No. 279, XXIV.]

MARCH, 1906.

[PRICE 1d.

## In Memoriam

WILLIAM GUY HARRISON

(Continued from page 32.)

It is wonderful to think what a power Padre Harrison had become in seven short years in Africa. There must have been something deep and great in his personality to impress this people (who so quickly forget impressions) in the manner he has done. Few Europeans have ever reached the depth of the hearts of these people as the Rev. William Guy Harrison reached them. And how he reached them is no easy matter to tell: some traits he had, which were highly developed in him, to which the natives quickly responded. Cheerfulness was one—and it was strongly marked in him—to which was also added a fine courtesy that put to shame those who failed in their duty to others. He was ever genial, ever endeavouring to put every one in a good humour. He never lost it, though Africa has that strange capacity for destroying it. In taking a walk with him along the road, he had a word for every one, and seemed to know every one. At times he would drop behind to say a word to a person, or persons, when you found he had two voices, one of sweet sternness, that spoke with censure of some duty left undone, another of pleasant greeting which was meant to seek or retain a soul. And to this cheerfulness and courtesy was added also patience—a virtue much needed in dealing with people who put no value upon time. If any one came to him with any trouble, he would leave the native to have his say out, and every one knows that “the native’s say” is a very long “say” indeed. This patience, too, was associated with justice, a virtue which natives can

discriminate wonderfully. It was his keen sense of justice which made him the "confidant" of many natives, being "wise in counsel." Yet with all this patience, there was a strenuousness also, which if the natives did not mark, was known to his European friends and fellow workers. He was ever doing something which went deep, however small it seemed to be on the surface. Whatever he did was done well, whether it was setting a moth (in order to teach the lesson of the resurrection to the native), or training a monkey (which he did to show the lessons of love, obedience and sternness), or repairing a watch or clock which gave him quite a reputation among the people. The apparently trivial thing led up to one end and aim—to win the confidence of the native and establish the truth of Jesus Christ. His strenuousness was also seen in his knowledge of the language, and in that almost every Christian (and Catechumen) was known to him personally, not by name only, but his life also. The amount of work he did in a day was amazing, and yet he never seemed to be doing anything in particular. One standard he had for work, to do it well, and one aim he had in doing it, that which is the motto of this Mission, "Soli gloria Deo." But above and beyond all these traits was one which threw its radiance over them all, namely, his humility. Men not only saw it, but felt it, yet in it there was an entire lack of ostentation. He in his heart truly felt that men could do things better than he, but they were not done better, perhaps because in others there was not that wealth of self-surrender as in him.

Lastly, he was possessed of something which the natives admire—a good physique. He was strong and his frame built to endure. But the strong frame trusts itself sometimes to overwork itself; it does not measure itself with sufficient care. Perhaps he failed to take the measure of the needs of his body in his zeal for the care of the souls of others. It has been said of him by more than one, "Any one of us could have been spared better than he." But it is he who has been called. Where we thought there was much work for him to do, we learn that the Lord

had need of him ; God has other and better work for him to do above, while we who remain must work and watch and wait below. His life leaves one more holy example among these people. His death tells the measure of their respect for him, and the crowds who visited the room in which he lay "asleep," testify to the depths he reached in many hearts. By his words, but more by his deeds, by his sermons and teachings, but more by his life, has he made a name which will be remembered in the Bonde country for this generation, if it is not remembered in the many which may follow. It was a privilege to have known him.

ROBERT PRIOR.

A letter from a friend of William Guy Harrison's says : " He told me that on the cricket field at Glenalmond he made the great surrender and dedicated his life to our Lord's service in the hardest part of the field as a thank-offering for the gift of youthful strength."

" PASTORI PASTOR."

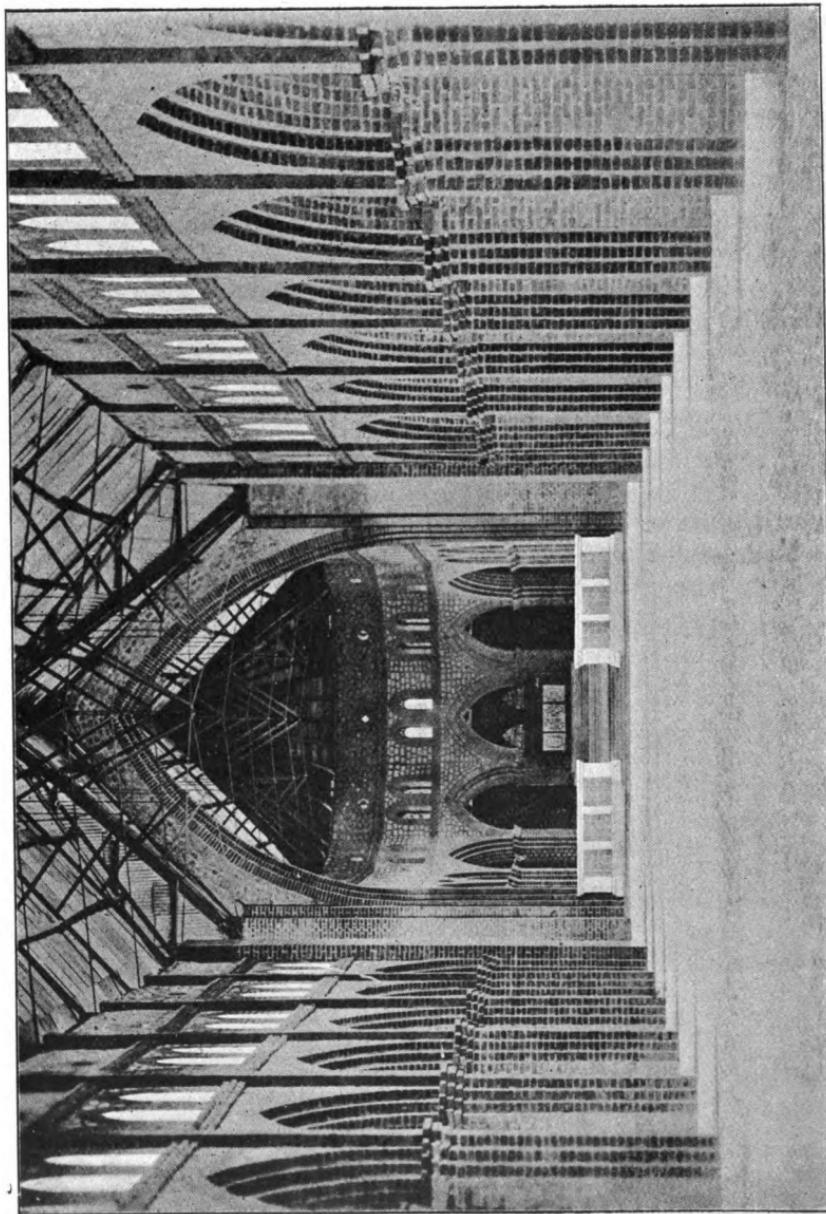
" My strength to God who gave it ! " Well,  
 Young warrior, was the vow, and wise ;  
 Howe'er thy flower of manhood fell  
 Unripe, in blight of Afric skies.  
 The strength was vowed, the strength was given.  
 Care for the rest not thou, but Heaven.

Yet Heaven that sent and would not save  
 The shepherd of the Dark Man's fold,  
 Forgives if on our venturer's grave,  
 The joyous whom we reared and bold,  
 There falls, for thine o'er-early bier,  
 A shepherd and thy shepherd's tear.

But O strong heart, O gallant mirth,  
 O Rider out on quests of God,  
 Not lavished is nor lost thy worth,  
 Though fallen e'er half the field was trod,  
 Nay, midway of the Holy quest  
 The Vision met thee, making blest.

From the *Guardian.*]

JOHN H. SKRINE.



# A Great Disappointment

IN our last issue we announced that Archdeacon Carnon was able to return to Masasi for Christmas, but alas, he only got as far as Lindi and is again stranded there. On December the 18th and January the 1st he writes : "Here I am still in captivity and with a very heavy heart, for I have had a bitter disappointment. I told you in my last letter that the authorities, in response to my many requests for leave to go up country, had yielded on certain conditions, e.g. going on my own responsibility, etc. Everything was arranged and yesterday fixed for our starting day ; a good number of our men came down from Masasi to escort me ; the caravan was made up to almost the last detail and very happy we were, feeling we should be united again for Christmas. Alas, the joy was short-lived ; bad news reached the fort of further trouble on the road—'some hitherto friendly tribes had gone over to the enemy and the troops at the front were expecting a tough engagement.' A few hours after the arrival of this news I received a letter from the Governor to delay the caravan. Perhaps you can imagine how I feel, I cannot find words to describe. Now I have the painful work of sending the people back ; they are quite safe in returning, as also are all our people up country, *my presence only would endanger them.* I know if we were attacked *they would fight for me to a man*, but against such overwhelming numbers it would simply be throwing life away.

" It is hard to bear, and only the fact of knowing my presence among our people would place them in danger compensates me at all. This waiting and directing things from here is too trying for words. Pray it may soon end. I get a few together for services and teaching, especially on Sunday. Some of our old boys are soldiers and come whenever they can to the services, and we were able to have Christmas together. Nothing beautiful outwardly—a little old table, two bottles for candlesticks, a glass and saucer for

chalice and paten. Fortunately I had some nice linen lately given to me and that made up for lack of much else, and I am sure the reverence, and I hope the devotion of the congregation, did the rest. Fifteen or sixteen were able to make their communions. We kept the room open all day for any who had nowhere to go, and had a meal of rice and curry at midday for those who had no food. I was surprised to find as many as thirty-four were in that condition, and to see how they devoured the food one would think they had been foodless for some time. It was interesting to note that out of this number there were representatives of all our chief centres of work in these parts, viz. : Masasi, Newala, Majembe, Mwiti and Chiwata,—nine of them were soldiers, and the others doing anything in the shape of work that they can get, from a Custom House confidential servant to a soldier's 'boy,' and this I consider the lowest rung in the social ladder. It was nice to have them altogether at such a time. Pray for us all."

"The difficulty of coping with this rebellion is great ; late rains have brought up bush and grass ; the enemy knows how to use this ; he can fight invisibly, and retreat at will to an almost impregnable position. It is rarely the sides meet in the open. A few days since they did in the early morning ; as the Imperial troops were packing up for a move, the enemy swooped down, fought well, and returned three times to the charge, when their leader, a man named Hongo, was shot down, and they retreated to the bush and from sight."

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**The Benedictine Missions.**—“Blätter” states that the only native who stayed and was killed with Bishop Caspian Speiss and his companions was a Christian of the English Mission. As the Bishop started from Kilwa, it is probable that the boy was from the Masasi district.—R.I.P.

## The Rising in German East Africa

LETTERS received last week from the C.M.S. Mission in Usagara, German East Africa, brought the news that all the missionaries had assembled together at the sanatorium, situated on a high hill, overlooking the German Fort at Mpapua, with which they could communicate by means of a code of signals, in case of threatened danger. The rebels had sacked two French Mission stations, and burnt the native town of Kilossa (about forty-five miles south-east of Mpapua), close to the military station. Native Christian scouts had been employed to reconnoitre. When the letters were written (November 28) there were sixteen missionaries at the sanatorium, including Bishop Peel and Doctor Baxter.

The rebels are led by medicine-men of a certain cult, who profess to impart supernatural power to the people by means of inoculation, which is performed as follows : Slight incisions are made in both temples, on forehead, tip of tongue, both shoulders, between shoulder blades, on both elbows, both little fingers, both knees, both little toes, and on chest (in two perpendicular rows). "Medicine" is now inserted into the incisions with accompanying incantations. The operator also takes a snake and puts it round the neck of the inoculated person, who, in turn, takes hold of the reptile and hands it back to the medicine-man. The next item in the programme is to sit on a mortar, turned upside down, whilst the medicine-man changes his old totems for new ones. After this the tyro takes two handfuls of a ropy vegetable and drags a pot twice from one place to another, the which is also done by the medicine-man, who, in addition, drags it round his disciple. Those who have gone through this ceremony are called "Wayeye," and are supposed to have power over snakes, witches, and all other enemies. Having this wonderful power, why not (they think) use it in exterminating the white man from their country, and thus free themselves from taxation and other obnoxious things introduced by the foreigner?—"The Middlesex County Times."

# The Congo Question

AT last the long expected Report of the Congo Commission of Enquiry has been published, just a year after the Commissioners landed at Boma to begin their investigations, which they completed by the beginning of February 1905.

The document is a very long and interesting one, and the great majority of the abuses and horrors, the report of which has scandalized Europe during the last few years, are frankly admitted, and the protests, which have been steadily growing in volume and intensity, are fully justified by this official report of King Leopold's own Commission.

In its tone the Report is exceedingly guarded, and shows throughout a deep reverence for "the Powers that be." Its recommendations are not of a radical kind, and a serious omission is the non-publication of the evidence given to the Court, or even a summary of it.

But perhaps the suppression of all material for forming a judgment on the case is more significant of the true state of things than if they had been made public.

With regard to the system of labour taxes, the Commission admits the necessity of forced labour to get the idle native to develop the country, but goes on to say that the labour tax, like all others, should only absorb a small part of the individual activity, and should be reconciled as far as possible with the principle of individual freedom. In November 1903 a law was passed fixing forty hours a month as the amount of labour to be exacted from every adult native. But the time in most cases was estimated by the amount of produce thought to be equivalent to forty hours' work, so that different amounts were arrived at in different districts by various loose methods. The forty hours' law is thus merely a law on paper, and its observance is reduced to a farce. It also left the question of the application of force quite vague and undetermined.

Examples are given of the intolerable burden which the enforced supplies of food and fish to feed the Administration, and which is called the "Bread tax," impose upon

the natives, who are liable to imprisonment and floggings in case of delay.

The Report also deals with the abuses connected with the supply of wood for fuel ; in one case the requisitions in this connexion led to the flight of a whole village.

*The rubber tax* receives a good deal of attention. There are peculiar hardships connected with rubber gathering, and the force which is necessary to make the natives work rubber has been exercised in different ways, and grave acts of violence have been committed. *Of the outrages committed by native sentries the Report speaks strongly.* The abuses were appallingly numerous, and the agents present did not even attempt to deny the charges.



Two or three days after a fight a dead mother was found with two of her children. The mother was shot and the right hand taken off. On one side was the elder child, also shot and the right hand also taken off. On the other side was the younger child, with its right hand cut off; but the child, still living, was resting against the mother's breast. I myself saw the child.—Extract from the testimony of Rev. E. V. Sjöblom, a Swedish Missionary of the American Baptist Missionary Union, printed in the Memorial to Congress.  
“By Courtesy of the Congo Reform Association.”

The villages of labourers working by contract are not satisfactory from sanitary and other points of view, and punishments are excessive.

The numerous deaths have made a great impression on the natives. The very name of Boma frightens them; rather than undergo the dangers and fatigues of a journey there, the native who has suffered wrong refuses to make any complaint.

The lack of magistrates causes the native to apply to the missionaries, and hence their "astonishing influence" in certain districts, as they become to the native the representatives of equity and justice.

From these few extracts we see that the Report constitutes an indictment of the gravest kind, and is most valuable as a justification of the charges which have for years past been brought against Congo rule.

We regret to see that a Commission has been appointed by King Leopold to study the conclusions of the Report, etc., which consists chiefly of men closely connected with the Congo Administration, who may be trusted to do as little as possible to interfere with the existing state of things.—

*Anti-Slavery Reporter.*

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**Mackenzie Memorial.**—The Church at Chiromo, to be built in memory of Bishop Mackenzie, will be erected this year from plans drawn by Mr. Frank George, the Architect of Likoma Cathedral and Korogwe Church.

A suitable piece of land has been given by the representative of the Government and the Church will be put up by an arrangement made with the African Lakes Corporation. The Church will cost £700, of which we have about £350 in hand. The Bishop of Likoma hopes to receive the rest of the sum, for which he has made himself liable. He thinks that there will be many people who will like to contribute now that they know that there is a prospect of the building being ready this year.

Mr. Frank George, writing to the Secretary, suggests that some of the interior fittings might be given. There are three lancet windows at the east end, and if stained glass could be put into these it might be possible to have designs which would be historical.

## Matrimonial Difficulties

FOR some time J., an old man of venerable appearance, attended the open-air preaching in the village, and allowed his name to be written down as a Hearer, though he was not too regular at the week-day classes.

I knew that he had three wives—once he had possessed five, but death had removed two of the number—and so on one occasion we held a lengthy conversation on the subject.

He realized that to become a Christian, or even a Catechumen, he must be the husband of only one wife, and that the Mission only recognized the head wife, Nos. 2 and 3 not being reckoned under that heading.

His argument was this : He was getting old, and was quite willing to live with only one wife, but the difficulty was that wives Nos. 1 and 2 were getting old also, therefore of not much value in the way of doing house work. He would dismiss Nos. 1 and 2, and keep only No. 3, who could attend to all his wants.

It was pointed out to him that the Mission could not accept the keeping of the young and beautiful, and the sending away of the old und ugly, the idea of servants being out of the question in this country.

J. went away a sad man, and for a time did not appear to be taught at class. One day, however, he came with a smiling countenance and informed me that he had arranged all his matrimonial troubles most satisfactorily ; could he be prepared in order to become a Christian ?

On inquiry it turned out that he had kept the third wife ; but with a grand burst of triumph said, “ Your conditions for a hearer are, ‘ one man with one wife.’ I fulfil those conditions. You need not inquire into my past.”

I ask my clerical readers, what would you have done under these circumstances ? Think out the question for yourselves.

A. G. DE LA P.

# Deputation Work

*To the Editor of CENTRAL AFRICA.*

DEAR EDITOR,—

HAVING read with some interest the article in your September issue on "Deputation Work," by Canon Dale, and also the few words on "The other side" by "The man who went to Clifton."

May I be permitted to say a few words, on the third side, leaving space for a man (who may perhaps go anywhere) to say something on the fourth side, assuming that deputation work is a square with four sides to it, and not like a half sheet of note paper. I feel somewhat in the position of the "dirty-faced man" in *Pickwick*, and am able to say that there is good sound argument in Canon Dale's article and a great deal of truth in what "the man who went to Clifton" says also; but I should like to point out that most of the Missionaries get a good rest, pure air, and a quiet mind on the passage home, and they arrive at home often fit and well and strong; if otherwise, they would probably have fever, deputation work or not. We must not let all our dear friends in England think that missionaries are only fit to be wrapped up in cotton wool and kept carefully in a glass case. It may not be the deputation work which causes a "breakdown." The man who does any kind of work for which he is not strong enough will probably break down, whether in England or elsewhere.

I hope that all our friends who so kindly welcome us to their homes will remember that the members of the Mission who are privileged to do deputation work, and who are thus able to meet and know personally the people who are the backbone of the Mission, have nothing but feelings of gratitude and love for those who invariably do all in their power to make them comfortable, and I venture to say that the missionaries on furlough are wonderfully strengthened and encouraged by the knowledge they get of the extent of the enthusiasm for, and interest in the Mission throughout the length and breadth of the land, not forgetting that "distressful" but beautiful Island west of the Hook lightship—a knowledge they could get in no other way.

Deputation work has its ups and downs like anything else, but the hardships and discomforts attached to it are very slight, and I wonder whether the man before the mast, to say nothing of St. Paul and other deputations in earlier days, would consider "irregular meals" or "long railway journeys" worth mentioning. We are thankful for meals, whether regular or irregular, and we should consider "the long railway journeys" we get in the British Isles in the light of a luxury if we could have them out in Africa. "The man who went to Clifton" strikes the true key when he says, "If I spend part of my energy in this very difficult task, I feel I am serving all Missions in a very wide sense," and "I am certain that our Mission owes an enormous amount to the ties that are formed

between our members and the people at home who so warmly," etc.

I expect, Mr. Editor, you have no space for an article on the hardships which some of the friends of the Mission have to endure, and which they submit to so cheerfully ; what I refer to is the utter inability of perhaps some of the deputations to interest anybody, and the inconveniences which are sure to occur occasionally in connexion with putting him up. There is at times a ludicrous side to deputation work also, which does us all good to hear about. For instance, one case I know of where a Deputation (a Priest from the front) arrived from Town at a country station by a late afternoon train and found no conveyance awaiting him to take him to his destination some miles from the station. Having some remains of his African complexion about him, he waited with mixed feelings in a chilly room in hopes of an up train arriving to take him back to Town. I believe the wife of the Rector to whom he was appointed to go, and two daughters, *did* turn up in a carriage and pair on their way to a ball or something, and offered to take him, but he, with icy politeness, would not consent to inconvenience them to that extent ; eventually a train came in and he returned home. He received a wrathful letter from the good Rector (who was a most enthusiastic supporter of the Mission) telling him all sorts of things. A roomful of people had been waiting for the missionary. However, after a rather animated correspondence they exchanged conciliatory letters, and the Rector in his final note enclosed a small tract on *pride*.

Another missionary went to some hilly district, and the Vicar (an elderly man) took him to a remarkable hill some distance away, and told him to go up it and get a good view of the surrounding country, whilst he (the Vicar) waited for him at the foot of the hill. The missionary, who lacked the bump of locality, promptly lost his way, and came down on the opposite side of the hill. Not seeing the Vicar, he concluded that he had got tired of waiting and gone home, so he got a boy, whom he met, to show him the way to the vicarage. The Vicar's wife met him at the garden gate and asked him, " Where is my husband, Mr. Goastry ? " " I left him on the side of the hill," was the reply. " You left my husband on the side of the hill to catch his death of cold ! " in a terrible voice and with a threatening manner. Mr. Goastry didn't wait for any more delightful intercourse, but fled away to find the husband. He met him, about half way to the hill, coming home in a very happy frame of mind. " What do you mean, sir, by leaving me there all this time to perish with cold ? " etc., etc. Mr. Goastry had quite a pleasant evening with them after that, and didn't wish he was back amongst the heathen ! They (the heathen) had nothing but amused smiles and sympathy to give him when he made these little mistakes amongst them (which he often did) ; but then of course they are only heathen, and don't take cold in their heads.

The moral of this third side is, that the Mission had better not alter an old institution which is doing so much good, but leave those who feel they are tired and not up to much to have their natural rest. The tendency of the present day, especially of the modern

Missionary, is to set everything right, and we are suffering in many ways in consequence.

I don't lose sight of the fact that Canon Dale does not advocate giving up deputation work, but only regulating it, like the Bishop of London with the incense. But I wish to emphasize this, that the opportunity to place before indifferent and careless people the claims of the heathen world, which is given to a Missionary Priest when he is asked to preach to, often, large congregations, and at times in cathedrals and crowded churches, he should gladly avail himself of with feelings of joy and thankfulness, and give no thought to any difficulties which there may be in the way.

However incapable we are, and feel we are, in many ways, still, to give God's message, and feel the power of its vital importance and weight within our own hearts, will surely bring the blessing down on those for whom we are pleading.

#### THE MAN WHO WENT TO AFRICA.

P.S.—If The Church did her duty, she herself would send the missionaries out, and they could go where they were sent and say nothing to nobody. Some years ago two members of the Roman Catholic Mission about the Lake Tanganyika paid a visit to our Mission on their way to Europe. One had been out eighteen years, and the other fourteen. It seems as if *we* were getting a bit soft.

N.B. The writer requests that this letter may be printed in CENTRAL AFRICA  
“without alteration.”

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## Church Needlework

OUR Needlework Society is a very quiet and unassuming one, and few of our friends know how much it accomplishes in a year under the untiring energy of Mrs. Trist, our Church needlework referee.

During 1905 no less than eighty-four gifts of Church needlework have been sent out to various Mission Stations of the U.M.C.A. Among other things Likoma has had a white cope, twenty-eight red cassocks, three kneelers, besides seventeen pieces of altar linen, including a lace chalice veil. Kota Kota has had a red cope, six kneelers, and a fair linen cloth. Mpondas a violet frontal, a crimson super frontal, and a white frontal. Chisumulu a fair linen cloth, pall, and six purifiers. Kasamba a green dossal

and a red frontal and super frontal. A red cope has been sent to Mbweni, and a white one to Pemba.

The work has been done by different ladies, working parties and schools, and the materials have been given by various friends.

Mrs. Trist is always glad to hear from any one who is willing to help in this work, either with their needles or with subscriptions to provide the necessary materials, and she always has lists of the things most needed in the different stations. Workers for the Church do not want to be *thanked*, but we should like them all to know how much their work is valued.

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## How to Save Time

I WONDER if some one would give a bicycle for Mpandas Station. It would be of the greatest assistance to the work here.

Fort Johnston, for instance. One of us has to go every Sunday to take the service there. I go once a month in the early morning to celebrate ; Mr. Craft has to go constantly on business during the week. Then again it would save us a lot of time in visiting the out-stations. Cheleka is twenty-five miles away ; Samama, three and a half miles ; Kikongo, two miles ; Mpanganjila, nine miles.

Chileka I visit once a month, and stay for a few days. Samama, where we have a number of Christians and Catechumens, we visit one Sunday in every month for Evensong, the Christians and Catechumens coming to Mpandas for the Celebration. There is a small church, and I hope we may be able to go once a fortnight soon. We try to visit the schools at least once a fortnight. Flying visits have to be paid to one place or the other to watch building, etc., as my experience is we cannot expect work to be carried on without supervision if we want anything good and lasting.

I am away so much from Mpondas that we cannot afford that Mr. Burnett should be absent more than is absolutely necessary. It is very necessary to put all we can into Mpondas, and I am sure a bicycle would give us a lot more time for this Station. The donkey ! would soon be worked to death if we counted on him. He is old ! Goes down on his knees constantly ; *four times I have been over his head !*—awful croppers—once in full view of the Fort Johnston congregation !!! He is a source of danger to my life if at all hurried, *and we are always in a hurry.* For the river work a bicycle would save hours of time—good roads all the way. I could pay flying visits and be back well within a week.

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## Post Bag

### Zanzibar.

MISS CLUTTERBUCK writes, January 18 : "The Bishop is very anxious to get a footing somewhere away from the town, so I am trying to get up a class at Dunga ; there are a good many people there, and the European in charge (a Seychelles man) is anxious for something to be done and ready to help it forward as far as he can. I can get there on a bicycle in just under one and a half hours.

" We have had delightful Christmas services and very well attended—100 native Communicants, which is very good for the town.

" After all Archdeacon Carnon has not been able to get to Masasi. There is great disturbance further north, and they have sent the soldiers there instead, and the Government will not give him permission to go. So he had to spend Christmas at Lindi instead of at Masasi with his people as he had hoped—such a disappointment to him.

" I go to Welezo every week to see our two Christian lepers and two Catechumens. I think they are as happy as it is possible to be under the circumstances."

The Duke of Connaught is to visit Zanzibar in March—the first royal person to do so, I believe.

Inoculation still goes on briskly at Ngambo. From what-

ever motive the preventive is sought, the fact that the people still come forward is gratifying as widening the immunization to plague. The total number inoculated up to date (December 13) reaches 24,721; this includes 29 different races, the number of Swahilis alone being 13,025.

H.H. the Sultan has shown his appreciation of Miss Brewerton's services during the plague by presenting the Hospital with a horse and carriage, which will be of great service to the patients as well as the staff.

### Pemba.

MR. PORTER says : " I had no idea this was such a good place ; one feels quite in Arab country and I'm getting reconciled to ' Sabalkheii ' (the Arab greeting) though it seems to threaten one's few remaining teeth ! I don't like the climate or country—too smothering and too many clove trees, though the approach to grass is refreshing to see, and the ups and downs and valleys are pretty, but I like more space and air.

" There seems a scarcity of birds and animals (except donkeys), which, with something else in the trees (they say Komba), are lively enough at night."

Bishop Hine gives the following description of Pemba in November : " Brilliant skies, miles and miles of rich green waving clove and palm trees, a temperature of 90° in the shade, and prickly heat *ad lib.*"

Brother Makins writes, " December 25 : We had a delightful festival to-day. The services were all very bright and hearty ; we had a large congregation at 7.15 a.m. The singing went well, led by Mwalimu James. Canon Porter was celebrant, and Padre Mackay preached. Mr. Lister came over from Chaki Chaki with some of the Christians living in those parts. Miss Rogers made the altar look very bright and nice with lovely white flowers given by Mr. Farre. Some of my boys sang a selection of carols at 4.45 a.m. I thought they sang them very well, but Mr. Sharp said he would have liked to pour some water over them. It does not do out here to have too fine an ear or to listen for flats and sharps when a native sings, or you may not appreciate the heartiness and good intention."

### Msalabani.

THE Archdeacon writes December 26 : " I have ten very interesting and intelligent boys preparing for Baptism at the

Epiphany. Three of them are the firstfruits of our work at Mukulumuzi. I remember dressing the foot of one of them on my first visit there about 3½ years ago and hoping he would become a Christian, he was a regular heathen then. (They were baptized January 5 with fourteen outside people.)

"January 1. We had our special Service at the end of the year, 11.40 p.m. December 31. The service consists of Thanksgiving including the *Te Deum* and *Magnificat*; a penitential Psalm, prayers, *De profundis* and prayers for the departed. At the striking of the hour all make a solemn act of adoration to Almighty God. After this follow prayers of intercession, then the *Veni Creator* and an act of self-dedication, followed by the Celebration of the Holy Eucharist. On the Feast of the Epiphany we had 100 Communicants, which was good being so soon after Christmas. There were 205 on Christmas Day. After Service I found an Akida with a note from the Government asking me to take charge of a Kigego baby, a nice little girl of a year old. I talked to the mother and found nothing would induce her to keep the child, as she was convinced it would be unlucky to do so. The father had not come, so we waited till the next day when he came with his wife and child. After looking at him I remarked that his face seemed familiar. He said it was because he was one of my old boys at Misozwe. He excused himself for believing in the superstition about the child by saying he had only partially learnt Christianity, which was true. He is a Shambala and lives at Mhindulo. Then the mother handed the child to its father, and he handed it to me, and I passed it on to Rev. J. Saidi.

"As Padre White and one or two followers were going to Kigongoi after crossing the river Zigi they were considerably startled by meeting some buffaloes which dashed just in front of them. This bit of the road is not without danger, as it is part of a large wilderness full of wild game of all sorts."

### Hegongo.

IN a letter from Hegongo we hear : " Miss Thackeray enjoyed her visit to the mainland very much. She was much surprised at all she saw going on and said things were very different to what she had pictured them. She went to Korogwe first and spent a week at the ladies' house. Then she came on to Hegongo and went from here to Mkuzi and back to Msalabani for the wind-up of her visit. She got about much better than I expected,

and was so happy with her dear old girls, who all came to visit her, and it was nice to see how happy they made her."

### Korogwe.

" THIS is a most eventful week in the way of distinguished visitors, both Archdeacon Carnon and Miss Thackeray being here. The Archdeacon came for one day before sailing for Masasi. Those who know him say this trouble has made him look years older. The Germans evidently do not expect any trouble here, for they are bringing traction engines and all sorts of expensive plant to make a broad road to Waziri, the Government sanatorium. The Masai—the most warlike tribe round here—come to buy and sell, and are very friendly with Miss Boorn, who gives them medicine. Everything seems very peaceful, and the local governors are calling all the people and letting them air their grievances."

### Kota Kota.

" KINDLY note the excellent example set by the Kota Kota congregation, who having out of the Church offertories first cleared their own expenses, devoted half the surplus to Likoma Cathedral."

### Malindi.

" THE BISHOP held several Confirmations on his way down (from Likoma) and we had a few hours at Kota. Every one there was well, excepting Mr. Clarke, who had fever. The boys and girls at Likoma gave the Bishop a good 'send off,' and many of them swam some distance after him. To-day he preaches at Fort Johnston. We hear that plague is at Chinde and hope it will not prevent their going on. I never saw such a man as the Doctor ; he has got the old church down and the walls of the native hospital already built and hopes to get them finished and the patients in before he leaves. The European hospital is very comfortable and looks so nice. We are so proud of our Cathedral and wish you could see it. Mr. Smith's boat cannot be got up before the rainy season ; he is very disappointed."

The Rev. W. Suter writes : " The people round here have heard of the war up in the north and they have an idea it is Islam against Christianity, and as they are all nominal Wa-Islamu, they are rather shy of us just now. We enjoyed the trip up to Likoma very much ; the Cathedral is exceeding magnifical, it

uplifts one just to enter it. A great privilege to the dwellers at Likoma, but of course *we* shall have to be content with an annual visit. Miss Schofield's time is drawing short now. Alas for the singing at Malindi when she goes; owing to her labours we have had the best singing in the Diocese. I shall do what I can and continue the daily practice."

"We have had Miss Armstrong here for a week; she says Malindi is delightful. The rains have commenced very early this year, over five inches fell in about three hours last Sunday (Nov. 24). We have been very short of stores lately. Flour costs in the country £2 10s. a case of eighty-four pounds. We have grown potatoes and onions this year on a plot of ground which will be under water very soon. Mr. Suter has made a nice garden in the hills. Two days ago a man was brought here who had been mauled by a lion. The lion attacked another man, who was killed. This man went to the rescue and got badly bitten in the right side and thigh. He came from a village, about twenty miles north of Malindi, in a canoe, and was attended by two brothers and two wives, and to-day a sister arrived. All the women have babies about two years of age, and I did the dressings this morning accompanied by a trio of crying babies, the mothers thinking it right to stay and watch the proceedings. I asked them if they had received any teaching. They said "*No, there was no one to teach them.*"

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## Editor's Note Book

WE shall never get ourselves truly interested in missionary work until we eliminate the word "Foreign"—*at least from our minds*. It may be, and no doubt is, a useful distinction to observe in organizing the business of the Church, but in thinking of the Church of Christ there should be no "abroad" in our minds. All is "home" where Christ dwells, and the Church is His Body, wherever it may be. To think of ourselves as merely sending aid to outside Christian communities in need of our charity, or to heathen countries in need of our Gospel, is a poor and narrow way of regarding our "*privilege*" as missionaries. It is a false aspect of the great missionary question. The true aspect of that question is the law of life which makes for growth. The Church

is a living spiritual organism—*therefore she must grow.*—From *The Foreign Mission Chronicle*.

"We must meet the ignorant and shallow criticism of Mission work by creating or diffusing an intelligent and instructed public opinion in the Church. I remember hearing one of our public men speak in a captious way about Missions. In reply I sent him a single book, the history of one Mission, and asked him to read it carefully. He read the book, and then wrote to me and said, 'I will never speak about Missions again in the way of which you complained.'"—From *Our Privilege*, by the Bishop of Stepney.

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## To Women who would be Missionaries

*"Here am I—send me!"*

*"I come to do Thy Will—I am content to do it."*

You were thrilled by the speeches at a missionary meeting, perhaps ; you caught the enthusiasm of the crowd ; you felt with the speaker that mission work was the one thing worth doing, the one thing worth the gift of your whole self, body and soul. And fired with this impulse you said to God : "Here am I, send me ! "

Did the feeling last ? Or did it fade when the stimulus of environment was withdrawn ? If so, it was worth little—just worth the coins you may have dropped into the collection bag—no more. For "The gift without the giver is bare."

But perhaps it lasted. Perhaps you found that, even when the mere emotional impulse was exhausted, the longing for Mission service still held its place in your heart. Then came a conflict. You were torn between the claims of conflicting duties. The way was not plain. Other ties pressed. Your motives were not clear even to your own mind. You strove with yourself perhaps, something after this fashion : "'Here am I, send me !' seems too high, too confident. I am not sure whether I really want to go, or whether it is not, after all, only my *wish*, rather than my *will*, to devote myself. Can I give up everything, home, the companionship of my friends, all the spiritual helps that are within my reach here in England ? Will not the want

of them out there tell on my spiritual life, and make me useless for the work? *Ought I to leave the 'work which lies at hand' for this which appeals more to the imagination?*"

Such a reaction, after the exaltation of your first impulse, was not only natural and inevitable, but really useful, as a test of your real purpose, or even as a help in deciding whether or no you have a real purpose—a vocation—at all.

Ask yourself, "Why do I want to go? Is it indeed that I long for His Kingdom to come, and that I am ready to do my part in preparing the way for it?"

If so, surely the first step will be to see that His Will is done in, and by you, now and here, so that you may be ready for any further manifestation of it which He shall give you, in His own good time.

"But that," you say, "is a commonplace of the spiritual life, a truism, quite apart from any question of missionary work." Yes! but to know is not always to do.

Before your, "Here am I, send me!" can be accepted, God will prove you, whether your offer of service really comes from a will which is one with His Will. "I come to do Thy Will . . . I am content to do it."

How then can you "try the ground" of your heart, and prepare yourself as far as possible to be taken at your word? There may be a *general* and a *special* preparation.

(i) Do your ordinary daily work with more purpose and care, trying especially to remember that duty to *equals* is the most difficult of all duties to fulfil. To be outwardly courteous is not enough. You who profess such self-sacrificing love towards the heathen, whom you have not seen, do you feel and show a real love towards these brethren whom you have seen? Perhaps conscience tells you that you have been too much swayed by likes and dislikes. But now you are to think of those around you as fellow-members of the Communion of Saints; to look at them as God sees them, "all glittering with baptismal dew," and so shall you be ready with all gracious *heart*-service for them, though the romance and glamour of imagination be far to seek.

(ii) Above and before all there must be in your life more of systematic devotion, and of the Practice of the Presence of God. Not a vague general idea that "God is everywhere," but the definite and constant recollection of what "God with us" means—at the altar and in "the common task."

(iii) I think you need to try how far you would be capable of

bearing the physical hardships of Mission work. Our complex civilization has taught us to take for granted, as necessities, many conveniences of life which people out in Africa learn to count as luxuries ; and in the easy, comfortable routine of any well-ordered English home it is difficult to find opportunities of “enduring hardness.”

And yet, though principle may restrain us from actual self-indulgence, is not self-control in little matters sadly lacking ? Why do we cry out so sharply when some slight jar to the domestic machinery makes itself felt ? And why do we so often feel ourselves unkindly used if, for instance, dinner is late when we have come home tired, or if the water is not hot and the fire not burning brightly when the morning is so cold ?

“ But these are such little things. And it is quite natural to be annoyed by them, and to speak. If there were any reason for the neglect, such as the illness of the servant or person responsible, one would bear it ; but one must keep people up to their work !

“ Yes, and if I should ever have charge of any bit of work in the Mission I must not let the children or workers under me get slack through my failure to supervise them.”

This all sounds very wise, but the habit of softness is to be scrupulously guarded against, for its roots lie in that *undue* care for the needs of the body about which our Lord has warned us, and which one *must* cast aside if you mean to be a true missionary, going where you are sent, and taking risks to health and life with indifference.

Not to show temper and exclaim impatiently when anything interferes with your comfort ; not to sit over the fire with a story-book (or even perhaps an entertaining Mission history) on a cold day ; to go on steadily with work you are not actually obliged to do when the summer heat is making you limp and listless ; to drink your tea without sugar if your neighbour forgets to pass it ! Very trifles these. Yes, but all helping towards the great end of shaping the character, and making you a vessel “meet for the Master’s use.”

So much then for what I may call the general preparation.

(i) More care and earnestness in your daily work, that, being “found faithful in little, He may one day entrust you with much,” and (ii) greater reality and perseverance in your prayers and meditations, that, striving to see Him as He is, you may grow more like Him—His presence in your soul shining ever more

clearly through all your life and work, until it—not you—shall draw others, it may be, even to the foot of His cross. (iii) More self-discipline.

But you might also make some special and definite effort at preparation. Do you say “special preparation is useless if I am not sure of going out?” Not at all. “There shall never be one lost good.” Take up ambulance work, for instance, or dispensing, cookery, or housekeeping. These cannot fail to be of use, wherever you may be. Or, work at some one of the languages. Perhaps you think, “I shall not want to speak Swahili if I stay at home.” True, but you could do good work for the Mission—even at home—by helping with translations and school-books, which are always wanted.

Keep your great purpose in view, and meanwhile why not qualify yourself for the work at home, or even for teaching some one else?

Pitch . . . thy projects high,  
Sink not in spirit;—who aimeth at the sky  
Shoots higher far than he that means a tree.

Surely a great purpose like yours, always at the back of your mind, must be a kind of consecration to all you do, and give a certain “tone” to your everyday life.

You must just go on patiently. “I come to do Thy will. I am content to do it.” Try to grow into the spirit of these words. Sooner or later, it may be, your “Here am I, send me,” shall be accepted.

And if not? Well, “Thou Knowest all things ; Thou knowest that I love Thee.”

K. E. J.

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## Our Staff

**Arrivals.**—Rev. W. G. Webster arrived in England, February 3, from Kigongoi. Misses Brewerton and Goffe, from Zanzibar Hospital, are expected in March.

**Departures.**—February 16, Miss Bulley, Miss Jenkyn for Likoma ; Mr. G. Sims for Pemba ; Canon and Mrs. Dale, Zanzibar ; Rev. F. Winspear and Mr. A. Shannon, Likoma.

**Retirements.**—It is with great regret we announce the forced retirement of Mr. H. E. Ladbury and Bro. Spurr from the Likoma

**Ordination of New Member.**—On St. Paul's Alban's Church, Birmingham, the Bishop of Lichfield Deacon, Mr. Frank Winspear, of Dorchester College University, who is leaving for Nyasa on the 1<sup>st</sup> March. The service was held at 8 o'clock, and excellent arrangements had been made by the Rev. A. C. Scott, Vicar, and F. W. Stokes, our Secretary for the Midland Committee.

The sermon was preached by the Rev. J. Bagster, Vicar of Bedminster, Bristol, a keen and enthusiastic worker of the Mission.

**New Members for Likoma Diocese.**—The Bishop has accepted for work in his Diocese, Miss Maud Maunder, who has been for the last few months an inmate of St. John's Hospital, Warminster.

Mr. E. J. Taylor has also been accepted by the Bishop of Likoma, and accompanied by Bro. Sargent will arrive in March.

For many years Mr. Taylor has acted as a medical officer, and in that capacity went through the South African War.

**Looking Too Well.**—Rev. W. G. Webster arrived in England on the 1<sup>st</sup> March, looking so well that people want to know how he got well so quickly. He had been ill for three years, and came home. He had been in Africa 3½ years, and had suffered from an attack of fever, so the Bishop unwillingly ordered him to return. All the other English Missionaries, like other workers, have to obey orders.

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## Home Jottings

The Total Receipts for 1905 are better than announced in our last issue :—

	1904.	1905.
General Fund . . . . .	£19,116	£20,648
Special Funds . . . . .	10,004	13,582
	<hr/>	<hr/>
	£29,120	£34,230

The Special Funds include £5,121 received from Legacies.

**The Children's Fund.**—On the representation of the Bishop of Likoma, it appears that the sum of £7, or even £3 10s., as the cost of a child educated in the Likoma Diocese, although originally correct, is no longer so.

It is not the policy of the Diocese to feed and clothe the children in the schools, and more and more it is desired, that as the value of education is appreciated by the natives, they should come to take some share in the cost of its supply.

As the work of the Mission at the present time is largely educational, it is clear that the real cost is at least half the total expenditure of the Diocese. Since the Children's Fund has been contributing perhaps one fourth of the expenditure, it is most desirable that this contribution should be continued, and indeed increased.

It is not proposed to make any change in the assignment of children to Patrons—only this explanation is given in order that those who contribute £7 or less may understand that they are contributing to the work of education throughout the Diocese, and not only to the support of an individual child.

**Coral League.**—The amount collected by Miss Herring for the Coral League during the past year—1905—reached the splendid sum of £1,219 6s. 2d.

**Barrow Church Congress.**—Rooms have been secured for the U.M.C.A. Exhibition and Sale during the week of the Church Congress at Barrow. We have been fortunate in obtaining the St. George's Hall, only a few minutes' walk from the Congress Buildings, and with the kind help of the local committee, we hope to provide a centre for all our friends at the Congress.

**Busy Workers' Guild.**—The members make t  
and pay 6d. a year. It is not a very great demand  
or purse but is a great help to the Mission. The  
more members in order to be more efficient. P.  
Miss E. A. Metcalfe, 17, Steeles Road, South Ham-

### **Livingstone's Journeys and Researches in**

(Price 1s. Harmsworth Library) is recommended  
have not read it.

### **"The Foreign Mission Work of the Church"**

useful book published by S.P.G. at the low price of  
dresses, which are five in number, were given to busi-  
Lawrence Church, Jewry. Those on "Non-Christians"  
by the Bishop of Southwark, and "Our Privilege,"  
of Stepney, are especially good. It would be an e-  
for a Parish Library, or to lend to men who scoff at

**"The Way."** "**This Pathetic Story** of the life  
of his influence over his tutor, once opened, holds  
the end."—*The Gentlewoman.*

**After Many Days.**—This play seems to give great  
and pleasure wherever it is acted. The words, p  
advice for acting it can be had from the Office. A  
"I think it is splendid and should be a great suc-  
place with plenty of children to draw from."

**Clerk or Book-keeper.**—A situation is wanted  
Ladbury who has just been invalidated home from  
Ladbury for some time undertook the treasurer's wo

and has the best references. He leaves the Mission with the greatest regret.

**Sale of Work.**—Miss Laishley, 120, Hermitage Road, Finsbury Park, N., is having a sale for U.M.C.A., and will be grateful for contributions (especially clothing for working people) before the end of April.

**Easter Cards.**—Miss C. Lance, Chilton Lodge, Taunton, will be glad to send packets on approval, or 1 dozen for 1s., 2s. or 3s., chiefly Mowbray's. Profits for U.M.C.A.

**Shells.**—Will some kind friend (conchologist) value and arrange some shells at the Office, which we have lately received from Zanzibar.

**Butterflies.**—Cases of beautiful butterflies from Pemba, Korogwe, and Masasi can be had from the Office, Price 10s. 6d. the case.

**Lent.**—“Lent savings” boxes of a new pattern and stronger make are now ready and can be supplied from the Office. Also the “Lent Ladder” cards like those of last year.

## WANTS

*Please communicate with the Office to prevent gifts being sent twice over.*

**THE NEW STATION AT MTONYA.**—Snap, footballs, (old) tennis balls, needles, thread, cotton, pins, red cassocks and surplices for men and boys. (5 cassocks promised.)

**THE HOSPITALS.**—Old linen *always* urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—2 more Lamps (costing £1 each), mosaics or opus textile for the panels in recesses in chancel and choir aisles, bells.

**UNANGU.**—Footballs and toys.

**KOROGWE.**—12 each boys' and men's scarlet cassocks, footballs.

**KIUNGANI.**—(Old) tennis balls.

**MALINDI.**—Footballs. Red cassocks for men and big boys, and surplices.

**Dresses and Garments.**—MTONYA, red twill sashes. LIKOMA, vikwembas in large quantities to sell to cathedral builders. KILIMANI, 10 kanzus, 58 to 62 inches long. KIUNGANI begs for kanzus for boys of 5 ft. 6 to 5 ft. 9. KOTA KOTA, vikwemba and vilundu. PEMBA, men's kanzus and white kisibaus 28–36 in., kofias, patch-work quilts, tiny kanzus of shirting 30–40 in. MPONDA'S, kanzus. MALINDI, medium and large white kisibaus. UNANGU, teteis (for 3 girls) white kisibaus for 50 boys. MASASI, coloured blankets, Turkey chintz.

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REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A.", and crossed "DRUMMONDS."

## Mail Days, &amp;c., April, 1906.

April. 4	Parcel Post to Zanzibar.	13	Mail to Zanzibar ( <i>via Brindisi</i> ).
7	Letters expected ( <i>German</i> ).	13	Mail to Zanzibar, Nyasa and Tanga ( <i>via Naples</i> ).
7	Letters expected ( <i>British</i> ).	16	Letters expected ( <i>French</i> ).
8	Mail to Zanzibar ( <i>via Marseilles</i> ).	27	Mail to all parts ( <i>via Genoa</i> ).
	For Nyasa every Friday <i>via Cape Town</i> . For Zanzibar every Friday <i>via Aden</i> .		Country Correspondents must post one day earlier.

**N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.**

## "AFRICAN TIDINGS" illustrated, for APRIL, contains—

KWE DI GANGA SCHOOL.  
IN MEMORIAM: HARRY PARTRIDGE.  
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MAGILA, PAST AND PRESENT. III.  
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## The Mission Staff.

## Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.  
Likoma.—Right Rev. GERARD TROWER.—1902.

## Archdeacons.

Nyasa.—Johnson, W. Percival  
Zanzibar.—Evans, Frederick J.'76—"C. M."  
'97—Mkuu.Magila.—Woodward, Herbert W.  
Masasi.—Carnon, Alfred H.'75—Mag.  
'90—Mas.

## Priests.

\*Abdullah, Yohanna .. . . . . '94—Unan.  
Baines, Philip H .. . . . . '90—Mbwa.  
Brent, James W .. . . . . '95—Mbwa.  
\*Chiponde, Samwil .. . . . . '98—Mkun.  
Dale, Canon G .. . . . . '89 & '02—Zan.  
De la Pryme, Alex. G .. . . . . '99—"C. M."  
Douglas, Arthur J .. . . . . '01—Lik.  
Eyre, C. Benson .. . . . . '96—Mton.  
Frewer, Cyril C .. . . . . '03—Mag.  
Glossop, Arthur G. B .. . . . . '93—Kota.  
Jenkin, Albert M .. . . . . '05—Mpion.

Kisbey, Walter H .. . . . . '93—Eng.  
\*Limo, Petro .. . . . . '93—Mkuzi.  
\*Machina, Daudi .. . . . . '95—Mas.  
MacKay, Malcolm .. . . . . '00—Pemba.  
\*Majilwa, Cecil .. . . . . '86—Mich.  
Marsh, Richard H .. . . . . '01—Ny. Col.  
Pearce, Francis E .. . . . . '00—Eng.  
Philips, John G .. . . . . '94—"C. M."  
Piercy, William C .. . . . . '03—Eng.  
Porter, Canon Wm. C .. . . . . '80—Zan.

Prior, Robert .. . . . . '00—Kor.  
\*Schoza, Samuel .. . . . . '94—Kig.  
Smith, Evelyn B. L .. . . . . '84—N.  
Spurling, Henry W .. . . . . '02—Eng.  
Stead, Francis T .. . . . . '05—Kor.  
Suter, Walter B .. . . . . '01—Mal.  
Webster, William G .. . . . . '00—Eng.  
Weston, Chancr. Frank .. . . . . '98—Kiun.  
White, Joseph C .. . . . . '97—Mag.  
Wilson, George H .. . . . . '05—Nkw.

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\*Ambali, Augustine .. . . . . '98—Msun.  
Burnett, George H .. . . . . '95—Mpion.  
\*Chitenji, Cyprian .. . . . . '95—Mas.  
Clarke, John P .. . . . . '99—Kota.  
\*Kamungu, Leonard .. . . . . '02—Lung.

Malisawa, Eustace .. . . . . '98—Chia.  
Mdoe, John B .. . . . . '97—Kich.  
\*Mkandu, Yustino .. . . . . '01—Mas.  
Msigala, Kolumba .. . . . . '01—Mas.  
Ngawewe, Silvano .. . . . . '03—Mas.

Russell, Robert A .. . . . . '05—Mal.  
\*Saldi, John .. . . . . '02—Mag.  
\*Swedi, John .. . . . . '97—Mbwa.  
\*Usufi, Danieli .. . . . . '01—Mas.  
Winspear, Frank .. . . . . '06—Trav.

## Laymen.

Baker, Frank H .. . . . . '04—Eng.  
Brincombe, Alfred .. . . . . '02—Mton.  
Crabb, Albert H .. . . . . '02—Lik.  
Craft, Ernest A .. . . . . '04—Trav.  
Deer, William E .. . . . . '02—Kiun.  
George, Frank .. . . . . '09—Lik.  
Harrison, Charles H .. . . . . '03—Eng.  
Haviland, Henry Alfred .. . . . . '05—Mag.  
Hopkin, Thomas .. . . . . '05—Mag.

Howard, Robert .. . . . . '99—Trav.  
Lyon, Samuel .. . . . . '99—Trav.  
McLean, Charles .. . . . . '99—Mkuzi.  
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Makins, Arthur .. . . . . '98—Pemba.  
Moffatt, Ronald .. . . . . '99—Mkun.  
Pegge, Richard E .. . . . . '02—Mkun.  
Roskelly, Fredk. M .. . . . . '04—Trav.  
Russell, Walter E .. . . . . '93—Kor.

Sargent, Alfred G. H .. . . . . '03—Trav.  
Shannon, H. Augustine .. . . . . '06—Trav.  
Simp. Gustav C .. . . . . '06—Pemba.  
Simp. George .. . . . . '95—Pemba.  
Swinnerton, Robert .. . . . . '05—Trav.  
Taylor, Edward J .. . . . . '06—Trav.  
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## Women.

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Bowen, Margaret A .. . . . . '01—St. Mon.  
Brewerton, Hannah .. . . . . '02—Eng.  
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Campbell, Eleanor N .. . . . . '05—Mbwa.  
Candy, Katherine .. . . . . '04—Hosp.  
Chouxave, Josephine .. . . . . '99—Eng.  
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Weller, Margaret .. . . . . '01—Mag.  
Wallace, May .. . . . . '01—Mag.  
Ward, M. Frances E .. . . . . '01—Mbwa.  
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# CENTRAL AFRICA.

No. 280, XXIV.]

APRIL, 1906.

[PRICE 1d.

## In Memoriam

### HARRY PARTRIDGE

THE message was flashed to us, along the land and under the ocean : "Partridge's death occurred at College, February 19th ; buried at Likoma." And so his body rests beside George Sherriff's, two Brixham fishermen and missionaries, side by side, sleeping till God shall call them at the last.

What may we say of dear Harry, who learnt from boyhood the craft of seamanship in our waters, and was then called to a greater work, leaving his nets, and going forth to follow Jesus, to the death. From the first he knew the perils, but they never moved him. "Africa," he said in one of his letters, "is my home."

A year or two ago I met Mr. Philip Young who had worked on the *Chauncy Maples* as engineer with him, for two years. He said of Harry, "I did not think it was possible for any man to have so perfect a character," and that is just what we thought of him.

He had blended in himself an extraordinary deep spiritual earnestness, with that sunny temperament, and merry, happy disposition, which struck every one who met him. He was one who leaned only upon the hope of God's Heavenly



Grace, and seemed to reflect the sunshine of God's Love. He was heart and soul a missionary. On his furlough, every morning saw him at the Eucharist, and one knew he was praying for the Mission. Every day saw him trying to interest some one in Central Africa, still trying to help the Mission.

When Mr. Young said good-bye to him by the Lake-side, in the spring of 1904, few words were spoken, but on looking round, he saw Harry sobbing as though his heart would break. Let us remember the loneliness of a Missionary's life. It was a real sacrifice, though he would never own it, for him to be far from those he dearly loved with all the depth of the affection of his strong heart.

And "now the labourer's task is o'er," the work is finished God gave him to do ; he did it the best way he could : but his spirit, his surrender, his joyousness, will live on to kindle our cold hearts, and will in God's good time fire others to the missionary's life. We thank God for his life and death, and our hearts go forth in prayer for his bosom friend and brother Missionary, Alfred Brimecombe, that God will comfort him in his loneliness, bless him in his labours, and will give him health and length of days, if it be His will, to carry the Gospel Light to those who sit in darkness and in the shadow of death, that their feet may be guided into the way of peace.—A. BARING-GOULD.

#### THE SHEPHERDING.

THE wind is high—the path is steep,  
And hard the way, and black the night ;  
But far upon a field of light  
I see the Shepherd fold His sheep.  
  
I sink and fall and rise and sleep :  
Still stands the mountain stern and vast,  
Yet must I win the crest at last,  
Who see my Shepherd fold His sheep.  
  
O Heart of God, in safety keep  
All wayward souls for Thine and Thee ;  
Lift Thou their eyes that they may see  
The gentle Shepherd fold His sheep.

M. E. EDWARDS.

a joyful welcome. Then came William vestments, and immediately gave us the Archdeacon was not coming. When I read was heartbroken. But we hope the time is will be able to come."

And to the Bishop on January 2 he writes

"I write to tell you that we are well. The in these days is that the famine is spreadin is very difficult to get food. I returned yes from my rounds to celebrate for Christmas. brated here (Chingulungulu) 120 people ma munion. On S. Stephen's day, directly after t I went to Masasi, and on Wednesday we kept Festival ; we had only eighty communicants the war the people are scattered and unable very far off. After the service I went to arrived there at eight o'clock, and was busy till the evening, and on Saturday I celebrat five communicants ; nearly all the men are g Then I went on to Mwiti, and arriving at five work till night. The Sunday after Christm communicants, and then I went to Majemb of the Circumcision ; forty-two made their and now I am at home again. We are very g Archdeacon is still unable to return.

"The land is unquiet, as the rebels are still making disturbances. Nakaam and Matola (chiefs) only came back yesterday ; they were called by the Governor to fight against the Wamakonde, the other side of Chitangali in the desert of Mpatila ; but the rebels could not be seen, as the grass is very tall.

"The Deacons are all well ; *every one is trying to do his work as well as he can.*"

The Rev. Yustino Mkandu writes from Masasi, December 31 :—

"MY DEAR BISHOP,—

"I was very pleased to see your letter. We are all well. We hoped that the Archdeacon would have come here to Masasi for Christmas Day, and we were very sorry that he was prevented, but perhaps it was a good thing that he did not come because the road is still full of rebels who hate the Europeans. The war is going on just the same ; the Wamakonde are to the north of Chitangali river ; they have rebelled again in these days, and the fighting is there. I think it will be many days before the fighting ceases, for the rebels on every side would rather die than be under the Germans, and many of them have died and their wives and children have been taken for spoil, but they will not leave off fighting ; it is very sad, and we cannot tell what the end of it will be. There is famine now in the land, and it is increasing in nearly every place, but if the disturbances were at an end I think there would be plenty of food, because the shambas are very fruitful."

*From DANIELI USUFU, Deacon.*

*To the BISHOP.*

"CHIWATA, December 31.

"I was very pleased to get your letter, and to hear that Padre Porter was better, for the day we left him he was very weak. The news of Chiwata is good ; all the people are well, and the war trouble is diminishing. To-day people are coming back from fighting, as the enemy has fallen. My work is going on in order as usual, but at Nambuti Station, where Edward Abdallah is the teacher, there is no work, for the people fled at the sound of war, and have not

yet returned. Padre Daudi Machina came here on December 29th and celebrated on the 30th, and afterwards went on to Mwiti. We hope very much the Archdeacon will come back for Easter, but we give thanks for all ; it was better not to be in a hurry to return, for the trouble is not yet finished. The people have been late in sowing on account of the war, and so the food is late in the shambas ; we hope in a month there will be more."

We most earnestly beg all our readers to be constant in their prayers for the Christians at Masasi and the surrounding villages, as well as for the native clergy and teachers and Archdeacon Carnon, who will often feel as if the burden was too heavy for him to carry, and can only go on if we "hold up the hands of constant intercession" for the support of the Holy Spirit, Who is the Spirit of Strength.

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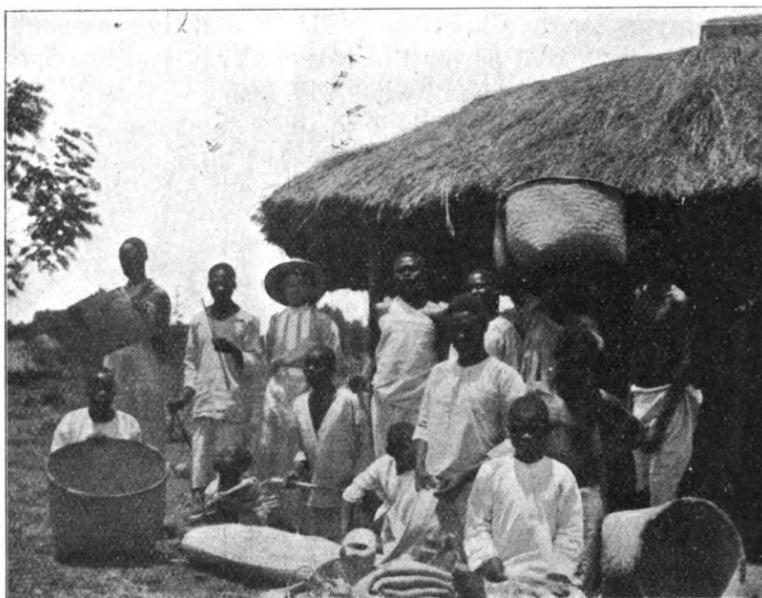
## Archdeacon Johnson on the Native Dialect

FATHER WAGGETT has been emphasizing the fact that teaching natives English ought to supersede their native dialects. I do not deny that there is one side of truth in this, especially when we come to view South Africa on a large scale. But if we once begin to belittle the people we have come to, what on earth are we here for ? It is a good thing to learn, to be taught anyhow, even if the dose is bitter, the meaning of "servorum." We have too often lived in a fool's paradise, and forgotten that our parishioners are negroes, but it is a good thing to have some common-sense meaning for "servus" too in the old description "servus servorum." It gets harder and harder, but a native dialect seems a wholesome field for serving them. Quinine is now taken in tabloids.

In South Africa there are two classes distinct, black and white. Here, black, white, and Islam. And God knows the privilege of any little act that may help underground to stop the damnable riving that goes on wherever Our Lord does not come in between Jews and Greeks and barbarians.

## School for the Blind

IN CENTRAL AFRICA for May 1905, under the heading "Lux in Tenebris," we gave our readers a brief account of the work started in the Diocese of Likoma among the blind. In the *Likoma Diocesan* we have the following report of what has already been done :—



THE BLIND CLASS AT KOTA KOTA.

"The number in the Blind School at present stands at eleven. Of these, two christians and one Catechumen come from Chisanga ; one christian and one hearer from Msumba ; two christians and two hearers from Kota-Kota ; one christian from Mtengula ; and one hearer—a Yao—from Mpandas. Besides this, there are a few outsiders who visit us occasionally, but have not yet made up their minds to become 'children of the Mission.' The present arrangements are only temporary ; the elder boys and girls sleep in the hospital, the younger in the dormi-

tories. All meals are cooked and eaten in the hospital buildings, and merry evenings are spent beside the same cheerful fire.

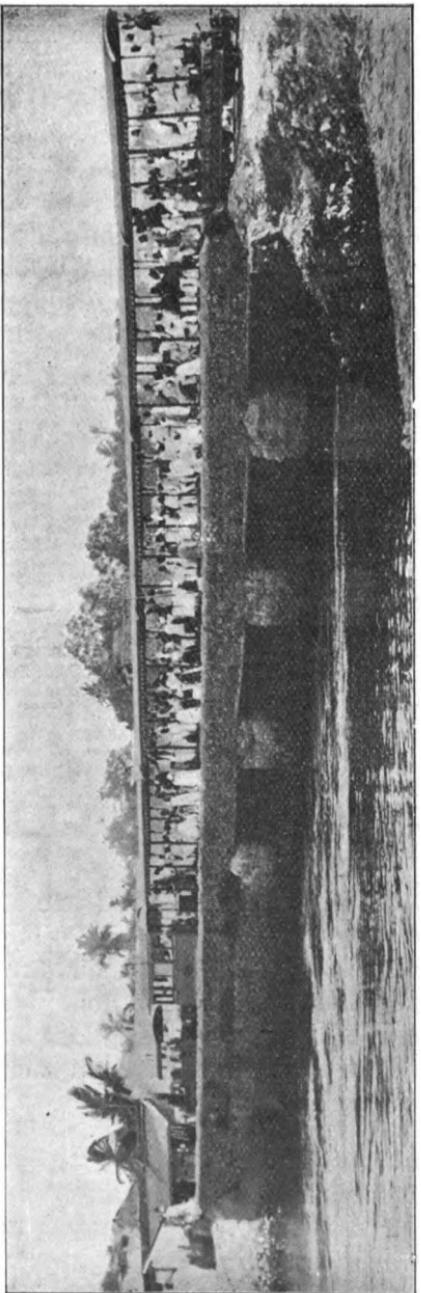
"They all spend a busy and varied day. After Matins, which every one attends, manual work goes on for two hours in a somewhat dilapidated building, known as 'The Workhouse.' After this come lessons in the ordinary schools until twelve o'clock. By noon they are ready for dinner, and it is wonderful to see how quickly newcomers learn their way from school to kitchen! Bathing and sleep follow until the bell rings them in for their special Braille work. An hour and a half soon passes at this, then comes a walk back to the workhouse, and an alternate handicraft to that done in the morning employs their fingers till five o'clock. Music (?) and noise are in full swing till supper time, after which they cluster round the hospital fire, and fun goes merrily on till bedtime. On Wednesdays and Saturdays half holidays are given, and the boys go to the hot springs for a general bathing and washing of clothes.

"The subjects learnt in school in the ordinary classes are : Scripture, singing, geography, English, tables and spelling ; in the special Braille teaching : reading, sums and sewing. The manual work comprises :—

- " 1. Jamvi or mtaza work (coarse mat making).
- " 2. String or tingo work.
- " 3. Basket and bamboo work.
- " 4. Native cotton picking and seeding.

"Pupils learn two crafts, one in the morning and one in the afternoon, and have their own choice, preference being given to those which can be best continued in their own villages. For the first three months work is done for cloth and kisibau. After this period cloth and kisibau are given three times a year, and a small sum is paid each month for work completed and sent to the store."

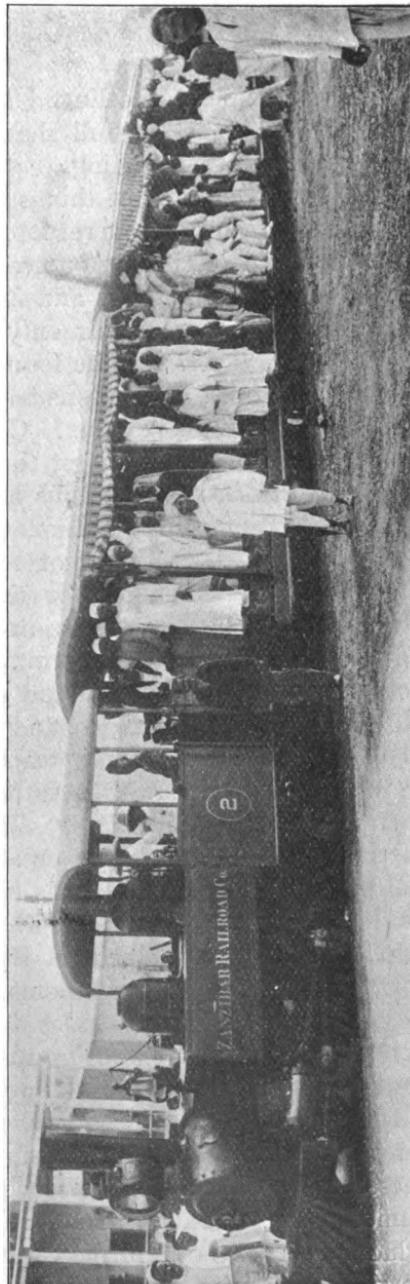
## The Latest Advance in Zanzibar



THE OPENING CEREMONY.

IN 1879 the Mission Traction Engine was the wonder of Zanzibar. I well remember one morning we were in school studying as hard as the heat would allow, when suddenly with a shout the room—we used the dormitory—was deserted, the benches empty, and following on the distant heels of my scholars I saw them all on the wooden pales which divided us from the Creek, watching with the greatest anxiety the tardy movements of that traction engine which, as its habit was, had stuck firm in the mud, surrounded by a wildly excited crowd, which Mr. Bellingham was trying to keep at a distance while Bishop Steere tried to find out what was wrong. It is well to remember these early beginnings from time to time. One wonders if the latest advance in civilization excites the same enthusiasm, or whether the natives are getting somewhat accustomed

to the wonders of the European. An American Company has laid lines all round the town of Zanzibar for a service of mule trams, and out on the North Road to Bububu for a train service. It is impossible for you in England to realize the difficulty of a train running at speed over the road across the bridge which traverses the Creek. We hear that the trip out every afternoon is most enjoyable and very popular with all classes; the return fare is only 4d., but a European, who is provided with a Pulman car *and refreshments*, is charged two rupees. We hear that Miss Brewerton was going to treat all the Kilimani boys to a trip. But let us hope they will not be like one of our boys in old days who came to England with Archdeacon Jones-Bateman, and on being told to get into the train was so terrified that he refused and burst into floods of tears.



SOME OF THE PASSENGERS.

[Photo by C. McLean.]

## Kigongoi 1905-6.

THIS new station in the East Usambara hills has received, since it was opened, a full share of Magazine notice, yet its story is worth rewriting.

From the beginning of things the stations in the Zanzibar diocese, through mere force of circumstances, have generally been pitched in or near the plains. In fact, the plains, with their swamps and frogs and mosquitoes, came to be looked upon as our only and very proper sphere. We were not *expected* to be found elsewhere. Any suggestion of mountains and air was felt to be not only audacious, but just a little unorthodox. Other Missions having first-class places right up amongst the hills heartily agreed with the swamps-doctrine, humbly applauded our efforts, and went on building more stations—always in the hills.

Padre Samwil Sehoza, not realizing how we ought to behave, made a bee-line for the East Usambara range, some distance beyond Magila and Misozwe, and struck up an acquaintance with the country and its people. The country proved big enough and good enough even for him. No other Mission was there, and the people were so hospitable, that he sent up a few teachers to cement the friendship. The teachers, in their turn, managed to impress upon their hosts that education was a thing to be desired, and so it came about that the chiefs busied themselves with the building of several schools entirely at their own cost.

Thus a beginning was made away from the plains. Archdeacon Woodward helped on the work, and eventually a small brick house of two rooms and a bit over was built at Kizara, some thirty miles from Magila. In January 1905 Mr. Baker and I went up to start the station. Kizara was our headquarters for a time. Every one approved of Kizara “because it was so easy to pronounce.” That was hardly a sufficient reason for staying on when we found it increasingly difficult to get food other than questionable tinned beef or brawn, and a curious brick-like substance which the cook-boy affirmed was bread. Also—and more to the point—the people of the immediate neighbourhood

were most inhospitable, and would not do anything very willingly.

Kigongoi, a day's march off, was well reported of, and after a visit to this new district we found it much more central for the work. When the tribesmen of Kigongoi heard of our troubles, they ran up two mud huts, trooped over in red paint and with little bundles of cold porridge, and took us, loads and all, back with them in great triumph. It was done with a hearty goodwill, and it was done without cost to the Mission. That was in April 1905.

We concluded this was sufficient evidence of their keenness and friendliness, and so it has proved. The tribes around, and there are six of them, by no means alike, have never gone back on their first welcome, and we are always sure of a warm, if somewhat embarrassing, welcome wherever we go. It has been the aim from the start to secure the co-operation of the African, and not to let him imagine that the European has come to set up almshouses and casual wards.

The small plateau on which Kigongoi stands is over 3,000 feet up, and overlooks an immense plain teeming with big game. The Wass, a quaint tribe living almost among the elephants and lions and buck, seem to exist solely by the chase, while the Wakamba and Wataita of the hills are also great hunters. From one point, close by the station, both Kilima Njaro—19,000 feet high—and the sea are visible. A small stream running through the plantation gives an ample supply of fairly good water, and there is no lack of timber, which is a good thing, seeing that from April to August it is cold enough to make a wood or any other fire very acceptable.

Our first huts were nightmares. Big black spiders roamed around in scores, and had to be smoked out. Then down came the heavy rains and carried off sections of the walls. White ants charged through the floor and ran up earthworks. The only consolation that man has is, that though he cannot annihilate the white ant he can *worry* him. At some stations a boy is told off every morning to

knock down all the forts and embankments that appear, as if by magic, during the night. Then the huts were built at such an angle that on turning out of bed one was immediately hurled against the opposite wall.

Since that time our buildings, though still of mud, are in much better condition, and, in spite of physical discomfort, Kigongoi has proved far healthier—in the beginning—than most stations. Mr. Baker has made great way with the ground, and hopes to be able to supply Magila and perhaps other places with vegetables. The old men around take an immense interest in the operations, and fetch out Mr. Baker to give an explanation of any strange bit of “majani” (grass) they come across.

The first convert was, after all, to come from Kizara, where Reader Paolo Kazinde had been working since our departure. A married man came forward, and after a time was admitted a catechumen. That was at Pentecost, 1905—a day of great rejoicing. He stood a lot of bitter and ugly persecution, even to the threatened loss of his wife, but he was so firm that his people had to accept the situation. I am sure it was through this that two more men—one a Mohammedan—asked to be taught, and are now Catechumens. Padre Samwil Sehoza, who is now in charge, has since made five catechumens, so that, as a result of the first year’s work amongst the Shambalas, we now number eight souls. Thanks be to God!

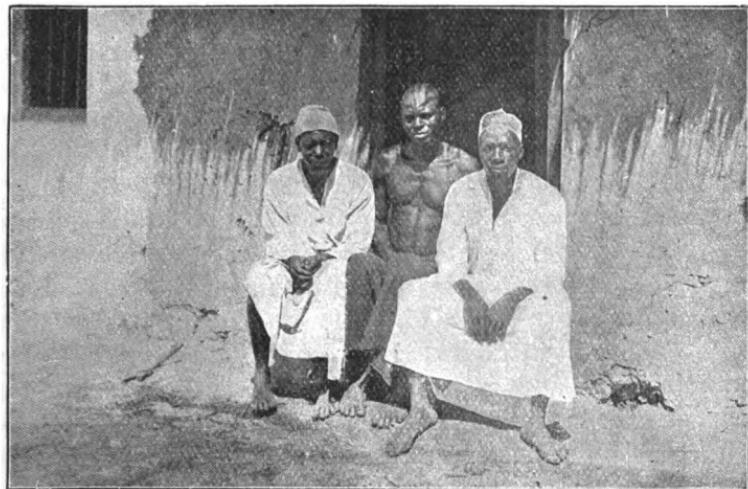
Our small but most respectable £5 wattle-and-daub church has been named St. Mary Magdalene, and on Sunday is fairly filled by the teachers and their wives, who come over for the services. Classes in various weird tongues go on in a large building used as a day school, and which was paid for *by the natives themselves*, i.e. from the fees received from the boys attending school.

Both Kigongoi and Kizara owe a large debt of gratitude to those who have given of their love and substance. To have helped the work *in the beginning* is a very real privilege, and the reward of self-denial on the part of many will be in the very bright future of this new work, for such it is bound to be.

W. G. WEBSTER.

# An African Overseer

THIS is not the first time that Edward Abdallah has appeared in print. Those who have read in the *Life of Bishop Chauncy Maples* the account of the Magwangwara raid against the first struggling Christian colony at Masasi, will perhaps remember what a high opinion that Missionary had of him. We read : "At Majeje we met Edward Abdallah, the head of the party which I had sent to Mr. Johnson (now Arch-deacon) at Ngori, five months before. He, it appeared, had



EDWARD ABDALLAH ON THE LEFT.

nearly died of thirst ; his agonies had been so intense that he was sorely tempted to shoot himself, but the thought of dying with that sin on his conscience restrained him, and after five days without food or water, he was at last able to quench his thirst at a pool. Edward Abdallah is one of our very best Christians." Those who know and work with Edward to-day, twenty-two years after that harassing time of which Chauncy Maples gives such a graphic description, can see just the same qualities in the man. Perseverance and patience, absolute loyalty to those placed over him, courtesy to those who oppose him, always just and considerate to those working under him, these are still his characteristics.

His whole life seems to be governed and tempered by a holy fear and love of our Lord Jesus Christ. His experiences of life have been many and varied. Rescued from a slave dhow when a young man, he was stationed on the U.M.C.A. released slave plantation at Mbweni. Here he found a wife who was afterwards baptized by the name of Orpah. He was one of the party of released slaves which Bishop Steere settled at Masasi, and after the raid returned to Mbweni with the others who were sent back there, the Mission feeling unable to protect them in these troubled times.

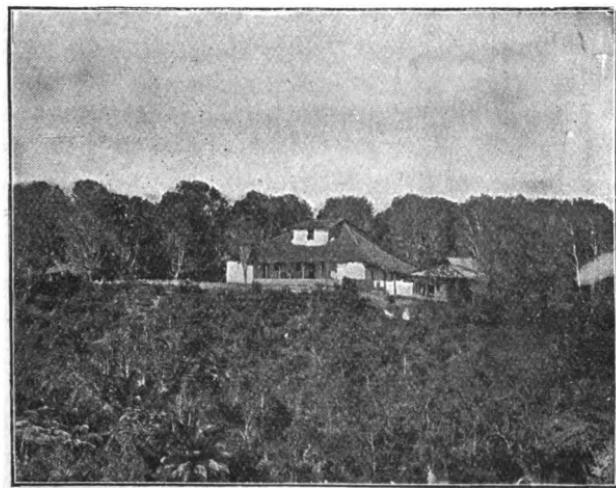
At Mbweni Edward's sterling character obtained for him the place of assistant overseer, where he maintained his integrity in a very difficult position under a clever overseer who abused his trust. When this man was dismissed Edward became head overseer and did very good work, though he modestly says he was not a success as it was not his way to use loud words or threaten witchcraft (as an ordinary African would do) to frighten people and make them work. His great wish was to influence others for good, and for this purpose he laboriously set to work under his friend Basil and actually learnt to read. He had not the education to be a teacher but he had the greatest desire that his only son Alfred, should be trained for Holy Orders. To the great grief of his father, and also of Archdeacon Jones Bateman, the boy persistently refused to stay on at Kiungani for the teacher's course, and chose to go to the Industrial House where he was apprenticed to a mason.

Smallpox broke out among the boys, and when it was thought to be over they were all sent away while the house was disinfected. Alfred went to Dar es Salaam, where he died of a severe attack of this disease before his father was able to get to him.

While he was away his wife had in kindness gone to help some neighbours, but they accusing her of witchcraft and causing the death of their child, beat her.

When Edward returned in deepest sorrow for his son to Mbweni, he fortunately came first to the priest in charge, who told him what had happened. He was naturally very much enraged, but waited patiently till he had

recovered himself and could go back to his house to bear his double grief with Christian patience and forbearance. But he could no longer look upon Mbweni as his home, so when Sir John Key began work in Pemba nine years ago he asked Edward to come and superintend the work there, a move which has been blessed to them both. From the beginning Edward has been overseer of the Mission Shamba at Kisimbani to which many released slaves come when they have obtained their freedom. He is responsible for their order



KISINBANI.

and good behaviour, and overlooks all the agricultural work there. And with his wife, has always set an example of industry and thrift. He and his friend Basil Kamna, a Kiungani boy and mason by trade, who came to Pemba the same year that Edward did, saved up their money and now own a valuable plantation of clove trees, where there are forty or more people living, almost all of whom are Christians, or come to classes for Christian instruction. Not only does Edward give the tithe of his clove profits to the Church building fund, but he has adopted, entirely at his own expense, several girls who would otherwise have had to be boarded out at the expense of the Mission and they all look up to him as a father. One of these, Alice Mashaka, has just

been married to Yohana Penyewe, an old Kilimani day boy and only son of an Mbweni mason.

If it be true that "genius is an infinite capacity for taking pains, and spiritual genius is saintliness," it is certainly exemplified in the good, simple life of Edward Abdallah. I shall not quickly forget the impression made on a fellow worker when Edward, speaking of some moral lapses among the Christians, said : " Well, after all, Bibi, it is not our work but His, *and we must just go on.*" Nor shall I forget another occasion on the clove drying-ground when he turned on some grumbling pickers who were disappointed at not being able to squeeze more pice out of their already too kind masters ; he compared them to the Israelites in the wilderness and fairly rent them in pieces with his words. I thought it the best sermon I had ever heard.

One of the great faults of Africans who have been slaves is, that they are always wanting something more ; but Edward is the very contrary to this, he even sometimes refuses to take part of his small weekly wage, saying he has not worked for it. We always feel we can implicitly trust him.

It would be easy to write more about this gentle, pious African, but want of space forbids. It was a pleasure to have a chat with him when he came to get the workpeople's money on Friday afternoons. At these times Sir John Key generally gave him a cup of tea and some quinine, which he always said did his violent neuralgia, from which he suffers, a world of good. It was a pleasure to meet him going on some errand wearing a lady's rejected straw hat tilted over his smiling face, and carrying a large umbrella of Sir John's, which he had mended by fixing a patch of white calico to the top. It was a still greater pleasure, on Sundays, to see him with his spectacles on the end of his nose, holding a hymn book in one hand and an alms bag in the other doing his duty as Churchwarden among those who respect him, and love to call him *Baba yetu msimamizi* (our father the overseer). He is one in a thousand.

C. C. FREWER.

## Something of a Scramble

IF there is one day that the women on Mbweni Shamba look forward to more than another, it is the Annual Sale of what they call kitambaa and maleso (rag and handkerchiefs) at Kilimani. For twenty-three years a lady in Hereford has sent out just before Christmas the results of her working party. I well remember the first time this parcel came out and with what astonished delight we unpacked the contents. It seemed as if there was something of everything and a good deal over. The parcels have, if possible, increased in value every year, and I am not exaggerating when I say that we all, natives and workers alike, look forward to its arrival with the keenest delight. The parcel always contains a great number of beautiful print and white brides' dresses with veils to match, made by the girls in an industrial Home, who not only work for the Mission during their residence in the Home, but carry their zeal and enthusiasm away with them and either send work or subscriptions when out at service. Then there are sheeties, kisibaus, cassocks, surplices, baby frocks, knitted vests and mosquito nets among the made up contents, and towels, sheets, pillow cases (beautiful fine linen ones), tablecloths, dinner napkins, house cloths of all sorts, soap, string, calico, print, blankets, and last but by no means least, yards and yards of that material so dear to our native women, Turkey chintz<sup>1</sup> and red Turkey twill.

About the month of September Mbweni women begin to agitate ; they come occasionally to the house and ask if the parcel has arrived, or when it may be expected to arrive ? In October and November you get rather tired of the repeated question to which there can be but one reply—“ bado ” (not yet). Towards the end of November you are stopped on your way to church and at other inconvenient times with the same question, now asked with the greatest anxiety ; women come to the house and deposit pice and

<sup>1</sup> Turkey chintz is that soft red material with a flowery coloured pattern over it. No present is more acceptable for our women.

rupees to make sure of getting what they want, and when the parcel at last arrives and the welcome news is carried by the schoolboys to their respective homes scarcely a day passes, I had nearly said an hour, without persistent inquiries as to when the Sale will be. At last the day is fixed and the day boys have leave to tell their mammas that at such an hour on such a day, "Rag" and handkerchiefs, baby frocks and sheeties, will be sold. Here I ought to explain that men and boys can come any day and any hour to buy necessary garments, but women cause such a commotion and such a noise that they are rigidly restricted to this one day and this special hour, and that is probably why the Sale is always so very popular. Well, the day comes, generally a Thursday, as the Shamba people have all been paid their wages on Wednesday. Slight necessary preparations have been made. A few desks arranged as tables on which the wares are laid out in piles. Basins or small cooking pots each containing a robo (32 pice) done up in paper ready for giving change, are placed on a small table or in the window sills with the house boy to keep guard



COMING TO BUY.

over them, and we are quite ready. Two o'clock is generally the time fixed, but long before that hour women can be seen tramping up the hill, and most of them sitting in groups under the trees from which an incessant cackle proceeds, but now and again a bolder spirit (and these are by no means lacking at Mbweni) makes her way to the house, well knowing that she will be sternly refused admittance but hoping against hope that *this time* she may by chance get a first innings. Once a man came to the Sale ; he was very anxious to buy a sheetie, so asked and obtained permission to come and buy—he arrived at 12 o'clock. The boys told him the Sale was at two, so he sat down and waited patiently for the bell to ring, but no sooner was this sound heard than the women arrived from all directions, and that man was so shy and so flabbergasted by the noise and excitement which prevailed, that though he hovered round for another hour and a half he never bought anything till the last woman had taken her departure, and alas, that did not come off till all the sheeties had gone likewise.

But I wish I could really describe the scene when that bell has sounded. In the twinkling of an eye the room is full—in the fraction of a minute all the women have decided which is their favourite chintz—there are generally three different patterns, but *one* is the favourite and they all want to buy it. There are about fifty women to two Bibis ; one of these takes the pice, the other measures and tears off as hard as she can tear. Perfect good temper prevails, but they all talk together and they all want to be served at once, and they all hold out their rupees at the same moment, and they all want change, and some are in a hurry to get back to the babies, and some count a little differently to the white woman, and some want to buy for two or three friends and wish all the accounts kept separately, and it is “Bibi this,” and “Bibi that,” and “Bibi me,” and “Bibi she,” till the Bibi’s head runs round and round and she is pulled this way and that way and the noise gets louder and louder, and the room hotter and hotter, till—and what a blessed moment it is—we announce “The rag is finished.”

Groans and despairing murmurs greet the news, but comparative quiet reigns while baby frocks and sheeties occupy general attention. Some good and loving mammas have only bought one square of the beloved chintz for themselves and now proceed to lay out the rest of their money in little garments for their family; these get an approving word from the Bibis. At times an extra good wife asks for a kisibau or kanzu for "her man," but such acts of devotion are quite exceptional; for this one day the women think mostly of their own needs and desires. And at last it is all over, the room is suddenly deserted, the desks are empty and bare, the cooking pots are brimming over with pice and rupees, and the Bibis sit down to count their earnings. The whole proceedings have taken about an hour and a half, and for the next week stray women make their appearance and beg and implore you to sell them 'kitambaa,' knowing perfectly well that there is not an inch of it left.

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### League of Associates

ALTHOUGH a large number of our Associates are isolated (and being so find the bond especially helpful) we are glad to note an increasing number of places having a number of Associates under one Secretary, forming together a strong band of workers. If any such are wondering how to vary their periodical meetings, we would commend to them the example of Ealing, where an annual Missionary "At Home" is given at a public hall by the associates, who share the expenses and provide light refreshments. With due precautions on the Secretary's part to prevent duplication, each Associate invites his or her friends. Music is provided by a ladies' orchestra, African curiosities and Mission books are on sale and of course speeches are made. It is probable that occasional informal social gatherings of this kind, giving plenty of opportunity for conversation between speakers and audience, workers and embryo workers—the personal touch that is so valuable—may lead to more lasting results (other factors being equal) than meetings from which the audience streams out in a body directly the speech from the platform is over.

## Editor's Note Book

WITH regard to our Magazines the Editor enjoys a sort of perpetual see-saw in which the balances are somewhat uneven and the plank mostly on the ground.

The other day an elderly lady, not particularly keen about Missions but who has taken in CENTRAL AFRICA from its first appearance, said, "I find your Magazine so very interesting that I am now taking *African Tidings*, and am quite delighted with it ; they are so full of good reading, both of them." Up in the air went the see-saw, but the next morning it came down with a thud and stayed there, for another letter arrived saying, "CENTRAL AFRICA is really getting so very dull that I'm afraid I shall have to give it up ; the subjects are so monotonous, and it is always the same old story over and over again. Can't you do something to make it a little more lively ?"

Then a well-intentioned friend writes : "So many people complain of the Magazine being dull." And yet another says : "They are too difficult for children to understand" ; and one wishes we would not use African names and African terms, and another that we would write more about religion and spiritual things. I suppose all those who cater for the public run something of the risk of the old man and his donkey in the time-honoured fable.

Writing a Missionary Magazine is a very serious business, it is like sending into the world one of those Doves represented in our Secretary's Christmas Card. A Dove to carry the tidings of what is being done for God in Africa, to the homes of England.

It is not meant to be, and we have no wish that it should be, exciting or sensational reading ; missionary work is not exactly exciting. All that we aim at is to give a true account of our work, and by giving it to arouse people's interest in it so that they also may stretch out a hand to help it forward.

We cannot tell thrilling stories of conversions and spiritual progress for "the wind bloweth where it listeth," and we cannot tell "whence it cometh or whither it goeth, so is every one *that is born of the spirit.*" We only see the outward signs of which we dare not talk, and the rest is between God and souls. We tell you of our work, matter of fact, dull, yes often most monotonous. You can only care for it, only be interested in reading about it, if you have by prayer and thought made it your

own, work which you as well as we are doing for God, and so are bound to care for it whether dull or otherwise. Reading a Missionary Magazine from this point of view every item of news and every detail becomes interesting, the number of hearers, baptized, confirmed, communicants, each new station, every new Church and School, every extension of work, the hopes and fears of the workers, the small successes, the sad failures and lapses, the deaths, the home comings, the new workers, the home details, are all separate interests uniting us in one bond for the extension of the Kingdom of our Lord. But if we only read to be entertained or amused, we shall not be entertained, and we shall not be amused. For amusement does not travel along these roads, though if we pursue them carefully we shall without doubt one day "be satisfied."

---

## In Memoriam

### CANON FOXLEY NORRIS.

ONE of our Vice-Presidents and a very old friend and supporter has been called to his rest in Canon Foxley Norris. Under God we owe perhaps more to him than to most men. It was a sermon of his, preached on the first day of Intercession for Foreign Missions to only six or seven people, which inspired his junior curate, the Rev. Arthur West, to give himself and all he possessed to the Universities' Mission. Miss Josephine Bartlett also, who worked twenty years in the Mission was one of the fruits of his enthusiasm. Canon Norris was Treasurer for Christ Church building fund, he also made himself responsible for the expenses of the Rev. Petro Limo's English education at Dorchester, and for more than thirty years was enthusiastically interested in the Mission, and never tired of doing all he could for it, though it was during Bishop Steere's lifetime, when our friends were few and far between indeed, that he was most intimately connected with the Mission. He has passed to his rest full of years, beloved by all who knew him, and his works do follow him. R.I.P.

# Post Bag

## Zanzibar.

THE BISHOP writes February 8 :—“ I shall be at Korogwe for Easter or thereabouts. Miss Clutterbuck is tremendously energetic and has begun work at Dunga, bicycling over three times a week. *My most urgent need now is for some one to take Br. Moffat's place in April and May* for six or eight weeks.”

The REV. M. N. LANG, brother to the Bishop of Stepney, spent two days with us at the Mission on his way home from Bloemfontein, and went on by the same mail.”

## Mbwani.

“ I WONDER if the Christians here would hold together and do the best they could, in the splendid way they are behaving at Masasi ? It is so terribly hard for them in Zanzibar to lead good, straight lives with so much evil all round. We had two weddings yesterday week ; we were obliged to have them on Saturday, as they said the mail was leaving for Pemba in less than a week ; but after all, it does not go till to-morrow, which is just like these local boats.”

## Pemba.

JANUARY 18. “ We are getting a great deal of rain this month, which is quite wrong. They have taken the roof off the school to repair it, and left all the benches and desks inside, and this morning down came the rain for quite two hours. So there will be a lovely mess to clean up. Padre Mackay has gone south with Mr. Lister for a few days to see the new part they talk of opening up ; it will be a pleasant little change for him.”

## Msalabani.

**The Archdeacon writes.**—“ I am now responsible for clothing 150 boys at least. A glance into the kisibau cupboard would give the impression that we had a fair stock, but the fact is that about five-sixths of the stock are quite too small for all our boys excepting two or three. We have no infant school here, and most of these kisibaus would only do for such. Mkuzi and Miszwe boys *are in rags*. If friends will send pieces of galatea, we will try and make some for ourselves with our sewing machines. We shall be very glad of any pieces left over as we can make them into caps, which the boys gladly buy.” (See also “ Wants.”)

JANUARY 20. "Padre Sehoza has gone to Kigongoi with his family to take Padre Webster's place, and we must work Misozwe, as regards priestly work, from Msalabani. The Wilhemstal district officer has just been dining with us ; he says his boy is a Masasi Christian and has been with him eight years, and he is able to trust him thoroughly. He has also a Bonde Christian as clerk, whom he finds very satisfactory. This is nice when so many people run down christian boys."

WRITING about Padre Harrison's death, one of the workers says :

"It was quite a comfort after the first few days to go about among the people, they were so sympathetic and nice. English people would never believe it of these 'black savages,' as some call them. If they could only have seen his funeral, with the crowds of sorrowing people in Church, many of them heathen, I do not think they would say missions are no good."

#### Korogwe.

JANUARY 17. "The people here seem very contented ; the extra rain will give them a second crop and there is plenty of work on account of the new road to Vugiri and the great plantation of aloes which is being made. The German overseer is good to his men, so there is no grumbling and all should be well, at any rate until the hut tax is collected. The little school is a great joy ; even the Zanzibar babes are not as nice as these, they are so absolutely spontaneous and natural. School is rather tumultuous at times, but they are very happy, which is a great thing. We all find Zigua rather an unsatisfactory language, but we grind away at it all the same."

#### Likoma.

MR. GEORGE writes December 26 : "I will ask the Bishop for permission to build a wall round the ground on which Bishop Mackenzie's grave stands ; a brick wall would do round the site, but an iron gate would be nice. We had a very nice Christmas, 550 Communicants yesterday ; Padre Smith celebrated at midnight.

#### Malindi.

JANUARY 5. Rev. W. B. Suter tells us : "We had an adult Baptism here on Christmas Eve. Three men, one boy, and seven catechumens, received the cross. So you see the work moves slowly forward. You know we already have schools up at Mangochi."

**Mpondas.**

MR. BURNETT writes January 6 : " It is just six months to-day since I left home. I am quite in love with my work, but find the heat rather trying ; the temperature was nearly, if not quite, 100° in the shade on Christmas and S. Stephen's Day, but I had not much time to think of heat then. We had 60 Communicants and a procession through the village afterwards—it *was* warm.

Chinyanja is play work in comparison with Chi-Yao. I must confess I have made very little headway yet, but trust to get hold of it somehow."

**Fort Jameson.**

WRITING on Christmas Day, Mr. Madan says : " Our new chaplain, of course, knows nothing of the language as yet. However, he had an early Celebration for natives this morning with two communicants. Our new little church was not finished enough to use, but it will be in two months or so. It is quite a nice building, in a good position, facing the Institute and Club across a central square or park, and another £100 will see the shell complete. We must look to gifts to furnish bells, windows, etc. My work is quite simple, getting a first hold on these little known dialects, helping Africans to understand and be understood."

## Our Staff.

**Death.**—J. H. Partridge, at Likoma. *By cable, February 19.*

**Arrivals.**—Miss Brewerton, Miss Goffe, Mr. MacLennan, March 12, from Zanzibar.

**Dr. Haviland** arrived in Zanzibar February 1.

Miss Minter, Miss Schofield, Dr. Howard, and possibly Mr. Lyon hope to arrive in England shortly.

The Bishop of Zanzibar left for Sicily, March 6, and is expected to arrive in England about the end of April.

**Departures.**—Brother Sargent and Mr. E. J. Taylor left March 15th for Likoma diocese. Miss Howes, Miss Choveaux and Miss Pope hope to leave shortly.

**Bishop of Likoma's engagements for April.**—3, Meeting at Carshalton ; 5, Towcester ; 6, Midland counties ; 8, Lichfield Cathedral ; 10, Confirmation, S. Michael's, Bognor ; 28, Eastern counties ; 29, Berkhamstead.

We are glad to say that Mr. H. E. Ladbury, late of Nyasa, is now working in the London Office.

## Home Jottings

The Receipts to February 28, compare as follows :—

	1905.	1906.
General Fund . . . . .	£2,382	£2,350
Special Funds . . . . .	1,052	1,686
	<hr/>	<hr/>
	£3,434	£4,036

**Our Anniversary.**—Will all our readers make a note of the fact that our Anniversary will be held on the Octave of the Ascension, MAY 31. The Services and Meetings will be as usual, Holy Communion at S. Paul's Cathedral 8.30 a.m., Holy Communion (choral) and Sermon at S. John's, Red Lion Square, 11 a.m., General Meeting at the Church House, 3 p.m. Evening Meeting at Holborn Town Hall, 8 p.m. Further particulars next month.

**Harrison Memorial.**—The Bishop of Zanzibar proposes to build a Baptistry at the west end of the Church at Msalabani, as a memorial to Padre Harrison. He says : “ The Church needs enlarging, and this can be done to the west, and it seems a nice way of commemorating Harrison. No doubt people in the Mission would be glad to help, and I am sure the native Church would do all they could for the memory of one they so much loved. Selwyn College might like to help.”

**From Bishop Hine** to all workers in the Hospital and Sick Comforts Fund.—“ I wish to send you a line of greeting, and to express my gratitude to you for all you have done for the Mission and its Medical Work in the past, as in many previous years. We owe a great debt to you for so many kindnesses, and for such continued help to make our sick people comfortable, and to lighten their troubles. I hope you may in this year be still able to continue that good work, and to feel that your labour is not unnoted, and is not forgotten by us out in Africa, who benefit in so many ways by the kind thoughtfulness of helpers at home.”

**Barrow Church Congress.**—As we announced last month S. George's Hall, Greengates, has been engaged for the U.M.C.A. exhibition and sale during the Congress week at Barrow. Arrangements are progressing satisfactorily under the guidance of the local committee. The Secretary, Rev. A. R. Taylor (in place of Mr. Horner), S. Luke's, Barrow-in-Furness, will gladly receive offers of help.

**Our Stamp Club.**—Will all our readers who are stamp collectors or who have stamp collecting acquaintances please bear in mind the Mission Stamp Club? We are sorry to say that sales have greatly fallen off of late, and so its possibilities of usefulness are diminished. But the wares are as good as ever, and only want enlarged opportunities of placing themselves before collectors. Since the Club started in 1900 it has raised by selling stamps no less than £637 9s. 7d. for the Mission funds. Full particulars can be obtained from the Secretary, M.S.C., S. Matthew's Clergy House, Westminster.

**An Unusual Fact.**—In a remote parish in the North of England, where the traditions of Nonconformity are strong, Church life has been so developed among the 2,600 inhabitants that 164 missionary boxes are held by the people. The Rector feels the importance of influencing men, and the men hold *six times as many boxes* as are held by the women and children.

**Our Publications.**—Our profits on these during 1905 amounted to £523 odd. We are therefore able to reduce the price of some of our books, etc. *Magila in Picture* can now be bought for 6d. *Bishop Tozer's Letters* is reduced to 9d. *The Mission Atlas* can be had for 1s. 6d. and the Map on Calico for 6d. We hope many of our readers will avail themselves of the present opportunity to buy some of these books.

**U.M.C.A. at Florence.**—A very successful Drawing-Room Meeting, supplemented by tea and coffee, was held at Florence on February 13 at 3 p.m. in the rooms of Miss B. Dyson, and the Rev. A. A. Knollys, the English Chaplain there. Miss Bulley, who was on her way to Africa, spoke and gave much pleasure. The collection made after the Meeting amounted to £15 10s.

**Church Needlework Society.**—A Banner for Mbweni, a cope for Unangu, and four stoles for a native deacon, Likoma diocese, are wanted, and workers are ready to make them, but we lack funds for materials. We think there must be some who, though not able themselves to do the work, would like to help in this way, and if so, Mrs. Trist, Mansfield Road, Ilford, would be very glad to hear from them. Many things will be wanted for Masasi later on.

**Hospital Fund.**—Miss S. Phillpotts, Kilkenny, Taunton, begs to remind all who are kindly working for the Hospital Fund, that their half yearly gatherings become due in the last week in May and the first and second weeks in June.

**"To-morrow and the Day After."**—A new serial story by M. E. Edwards (Miss Ethel Ashton), will commence in the May number of *African Tidings*.

**Sales.**—Miss Howell hopes to have a sale for the Mission in May and will be very grateful for contributions; at present she has nothing to sell! Parcels to be sent to 1, Lloyd Street, W.C.

Miss Brown, Radley College, Abingdon, will be having a sale in May, and will be most thankful for help in furnishing the stalls.

**Easter Cards.**—Packets sent on approval, 1s., 2s., 3s. a dozen. Profits for U.M.C.A. Address, Miss C. Lance, Chilton Lodge, Taunton.

### In Memoriam

Feb. 21. Eliza Adelaide Ridley.

,, 24. William Foxley Norris. Priest.

### WANTS

*Please communicate with the Office to prevent gifts being sent twice over.*

**THE NEW STATION AT MTONYA.**—Snap, footballs, needles, thread, cotton, pins, red cassocks and surplices for men and boys. (5 cassocks promised.)

**THE HOSPITALS.**—Old linen always urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—Mosaics or opus textile for the panels in recesses in chancel and choir aisles, bells.

**UNANGU.**—Footballs and toys.

**KOROGWE.**—12 each boys' and men's scarlet cassocks, footballs.

**MALINDI.**—Footballs. Red cassocks for men and big boys, and surplices.

**Dresses and Garments.**—MTONYA, red twill sashes. LIKOMA, vikwembas in large quantities to sell to cathedral builders. KILIMANI, 10 kanzus, 58 to 62 inches long. KIUNGANI begs for kanzus for boys of 5 ft. 6 to 5 ft. 9. PEMBA, men's kanzus and white kisibaus 28–36 in., kofias, patch-work quilts, tiny kanzus of shirting 30–40 in. MPONDA'S, kanzus and many kisibaus. MALINDI, medium and large white kisibaus. UNANGU, teiteis (for 3 girls), white kisibaus for 50 boys. MASASI, coloured blankets, Turkey chintz. MSALABANI and Central Schools, kisibaus 30, 31, 32, 33 inch in moderate quantities; 25, 26, 27, 28, and 29 inch in large quantities; 23 and 24 inch in small quantities. Pieces of Longcloth 3d. to 7d. a yard for the tailor's shop. HEGONGO and S. DOROTHEA'S ORPHANAGE, sheeties of handkerchiefs or coloured print, 2 yards, by 1½, 1½ by 1 yard; coloured head squares, pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. KOTA KOTA, skukas, chikwemba and girls' sheeties 2 yards by 1½ yards or 2 by 1¼, or for the smallest 1¾ yards by 1 yard, the longer side should run selvage-way. [Pieces of all sorts and sizes of cloth, print, flannelette or flannel to make patchwork "blankets," everything except kisibaus.



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Nyasa, "ULEMA, FORT NATIONTON."

REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A." and crossed

"DRUMMONDS."

## Mail Days, &amp;c., May, 1906.

May 1 Letters expected (*German*).11 Mail to Zanzibar, Nyasa and Tanga (*via Naples*).

2 Parcel Post to Zanzibar

16 Letters expected (*French*).3 Letters expected (*British*).19 Letters expected (*German*).8 Mail to Zanzibar (*via Marseilles*).25 Mail to all parts (*via Geneva*).11 Mail to Zanzibar (*via Brindisi*).29 Letters expected (*German*).

30 Parcels Post Zanzibar.

For Nyasa every Friday *via Cape Town*. For Zanzibar every Friday *via Aden*.

Country Correspondents must post one day earlier.

N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.

## "AFRICAN TIDINGS" illustrated, for MAY, contains—

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THE DANGERS OF THE NIGHT."

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## The Mission Staff.

## Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.

Likoma.—Right Rev. GERARD TOWER.—1902.

## Archdeacons.

Nyasa.—Johnson, W. Percival '76—"C. M."

Magila.—Woodward, Herbert W. '75—Mag.

Zanzibar.—Evans, Frederick J. '97—M'kuon.

Masasi.—Caron, Alfred H. '90—Mas.

## Priests.

Abdullah, Yohanna	..	'94—Usan.
Baines, Philip H.	..	'00—Mbw.
Bennett, James W.	..	'05—Eng.
"Chiponde, Sewell	..	'05—Mkuon.
Dale, Cacos Godfrey	.. & '05—	Zanzib.
De la Pysse, Alex. G.	..	'99—"C. M."
Douglas, Arthur J.	..	'05—Mton.
Eyre, C. Benson	..	'05—Mag.
Frewer, Cyril C.	..	'05—Mag.
Glossop, Arthur G. B.	..	'95—Kota.

Jenkin, Albert M.	..	'05—Mpon.
Kirby, Walter H.	..	'95—Eng.
*Linn, Samuel	..	'95—Mkuon.
Machina, David	..	'05—Mag.
Mackay, Malcolm	..	'05—Pemba.
*Majaliwa, Cecil	..	'06—Mich.
Marsh, Richard H.	..	'05—Ny. Col.
Pearce, Francis E.	..	'05—Eng.
Piercy, William C.	..	'03—Eng.

Porter, Canon Wm. C.	..	'05—Mas.
Priest, Robert	..	'05—Kor.
*Schom, Samuel	..	'05—Kig.
Smith, Evelyn B. L.	..	'05—Nr.
Sted, Francis T.	..	'05—Kor.
Suter, Walter B.	..	'05—Mal.
Webster, William G.	..	'05—Eng.
Weston, Charles, Frank	..	'05—Kissa.
White, Joseph C.	..	'05—Mag.
Wilson, George H.	..	'05—Nkw.

## Deacons.

*Ambali, Augustine	..	'98—Msum.
Burnett, George H.	..	'05—Mpion.
*Chitenge, Cyprian	..	'05—Msum.
Clarke, John P.	..	'99—Kota.
*Kamwanga, Leonard	..	'05—Lung.

*Malisawa, Eustace	..	'98—Chia.
*Mdoo, John B.	..	'97—L.
*Mikandu, Yustino	..	'05—Mas.
*Msigala, Kolumba	..	'05—Mas.
*Ngaweye, Silvano	..	'03—Mas.

Russell, Robert A.	..	'05—Mas.
*Sadi, John	..	'05—Mag.
*Swedi, John	..	'05—Mdw.
*Usufi, Daniels	..	'05—Mas.
Winspear, Frank	..	'05—Tanz.

## Laymen.

Baker, Frank H.	..	'05—Kig.
Brincombe, Alfred	..	'05—Mton.
Browne, Malcolm Frank	..	'05—Trav.
Crabb, Albert H.	..	'05—L.
Craft, Ernest A.	..	'05—Trav.
Deer, William R.	..	'05—Kiun.
George, Frank	..	'05—L.
Harrison, Charles H.	..	'05—Eng.
Haviland, Henry Alfred	..	'05—Mag.

Hopkin, Thomas	..	'05—Mag.
Howard, Robert	..	'05—Eng.
Lyon, Samuel	..	'04—Trav.
McLean, Charles	..	'05—Mkuon.
MacLeuan, John E.	..	'04—Eng.
Makins, Arthur	..	'05—Pemba.
Moffat, Ronald	..	'05—Mkuon.
Pegge, Richard H.	..	'05—Mkuon.
Roskelly, Fredk. M.	..	'04—Trav.

Russell, Walter H.	..	'05—Kor.
Sargent, Alfred G. H.	..	'05—Trav.
Shannon, H. Augustus	..	'05—C. M.
Sharp, Gustav C.	..	'04—Eng.
Sims, George	..	'05—Pemba.
Swinton, Robert	..	'05—C. M.
Taylor, Edward J.	..	'05—Trav.
Tomes, William H.	..	'04—Eng.
Willcocks, Louis H.	..	'05—Trav.

## Women.

Abdy, Dora C.	..	'05—Kor.
Andrews, Mary A.	..	'05—St. Kat.
Armstrong, Mary	..	'05—L.
Barrard, M. Mabel	..	'05—Pemba.
Bennett, Nora	..	'05—L.
Berkley, Margaret A.	..	'05—Eng.
Blackburne, Gertrude E.	..	'05—Eng.
Boorn, Amy	..	'05—Kor.
Bowen, Margaret A.	..	'05—Eng.
Brewerton, Hannah	..	'05—Eng.
Bulley, Mary W.	..	'05—Ny.
Campbell, Eleanor N.	..	'05—Mbw.
Candy, Katharine	..	'04—Hosp.
Chauvaux, Josephine	..	'05—Trav.
Clutterbuck, Eva	..	'04—Trav.
Coates, Caroline M.	..	'05—Trav.
Dale, Janet (Mrs.)	..	'05—Zan.
Dunford, Lizzie M.	..	'05—Mag.
Ellis, Wilhelmina	..	'05—Hosp.

Fage, Mabel	..	'04—Kota.
Foden, Frances Ellen	..	'05—St. Mon.
Foxley, Alice	..	'04—Trav.
Gibson, Annie	..	'05—Mag.
Goffe, Anne	..	'05—Eng.
Gunn, Lydia	..	'05—Mag.
Hopkins, Sarah	..	'05—Mbw.
Howes, Margaret H.	..	'05—Mag.
Jameson, Jane H.	..	'05—Kor.
Jenks, M. A.	..	'05—Ny.
La Cour, Mabel A.	..	'05—Mbw.
Lewis, Lucy H.	..	'05—Eng.
Lloyd, Margaret H.	..	'05—Kota.
Mann, Norah L.	..	'05—Mag.
Medd, Hilda	..	'05—L.
Mills, Dore Yarston	..	'05—Eng.
Minter, E. Kathleen	..	'05—Eng.
Moxon, Alice S.	..	'05—Mag.

Newton, Mary	..	'05—Kota.
Phillips, Janet	..	'05—St. Kat.
Plumb, Laura	..	'05—Hosp.
Plant, Frances Mary	..	'05—Mag.
Pope, Florence	..	'05—Hosp.
Rick, Louise	..	'05—Pemba.
Rogers, Fionn H.	..	'05—Pemba.
Saunders, Caroline L.	..	'05—Eng.
Schofield, Martha	..	'05—Eng.
Sharpe, Ada M.	..	'05—Trav.
Smith, Katherine H. Nixon	..	'05—L.
Stevens, Maude B. R.	..	'05—Kil.
Taylor, Louise	..	'05—Pemba.
Thackeray, Caroline	..	'05—Zan.
Walker, Margaret	..	'05—Mag.
Wallace, Mary	..	'05—Mag.
Ward, M. Frances E.	..	'05—Mdw.
White, Katharine M.	..	'05—Eng.
Williams, Priscilla E. (Mrs.)	..	'05—Kota.

Assisted by 29 Native Readers and 35 Teachers.

EUROPEANS—116. AFRICANS—268. Total—384.

\*These are Native Clergy.

# CENTRAL AFRICA.

No. 281, XXIV.]

MAY, 1906.

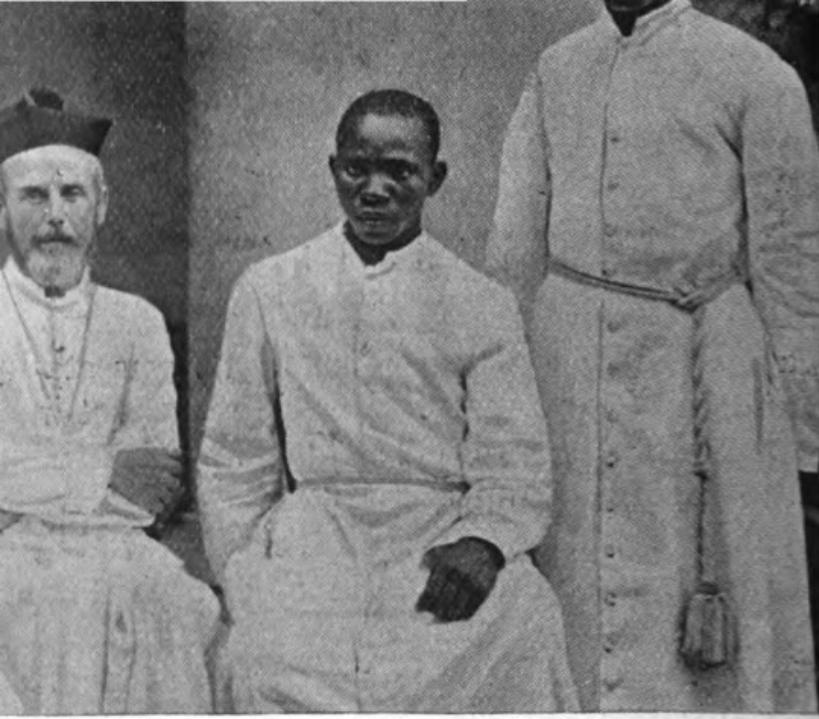
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## In Memoriam

### REV. JOHN GEORGE PHILIPPS

WE have again had bad news from the Lake. Another of our staff in the Likoma Diocese has been called to his rest. Last month we had to record the death of Harry Partridge, and now the cable tells of the death, on March 31, of the Rev. J. G. Philipps. Mr. Philipps joined the Mission in 1894, from Dorchester Missionary College. He was ordained Deacon by Bishop Hine in 1897, and Priest in 1900. He worked first of all at Likoma; subsequently he was stationed at Kota Kota, and was for a considerable time priest-in-charge at Mpandas. Being the only priest in the neighbourhood, he ministered to the Government officials and other Europeans living at Fort Johnston, and was very much appreciated by them. When he came home on furlough in 1902 it was found that he was suffering from the effects of repeated attacks of fever, and he went into hospital. Dr. Manson recommended him special treatment at Harrogate, and he was enabled to return to Nyasa in January 1904. Bishop Trower appointed him to assist Archdeacon Johnson on the *Chauncy Maples*. Mr. Philipps threw himself with great keenness into the work. He will be known to a great number of our readers, as he was very energetic in going about, when at home, speaking and preaching. He died at Likoma, and now lies at rest under the shadow of the great Cathedral. He has taken his part in building up the Church in Central Africa, and has gone to receive the reward which is promised to all faithful service: "Where I am, there shall also My servant be."

We hope to give our readers a photograph of Mr. Philipps in our July number.



DEACON CARNON AND NATIVE CLERGY.

er places, with a very large number of up-  
who had been waiting for the opportunity.  
addressed the escort before leaving, giving  
ctions as to my safe conduct. Very faith-  
them out. Tired as they must have been  
marches, on no account would they omit  
ight. On Monday we camped at Ruaha  
(from Lindi) no incident by the way. Next  
Itua ; here we saw what destruction the

enemy had wrought on the property of every one who was in any way connected with the European.

"Wednesday, we reached Nangao (the Benedictine headquarters). A terrible havoc, the beautiful brick church a heap of rubbish, part of the east wall broken down ; the altar alone left, and part of the west wall, with the date 1900 still legible. The large new house for the community, which was finished last year, is now a heap of ruins, and many other brick buildings lately completed have all shared the same fate. The Sisters' big house, which had an iron roof, is now the only building standing, the enemy being unable to destroy it, though they did all the damage to it that they could.

"Thursday we left at 3 a.m. for a long march, as the journey was through a district which the authorities were a bit anxious about ; the paths were bad beyond description. No houses are standing on the road ; the loyal houses were burnt by the enemy and the punitive expedition brought down the rest.

"Friday we passed a place where a big fight had taken place, of which we saw gruesome remains. The chief of the place was a big rebel leader, and we met him being taken in chains by a guard to Lindi.

"From now right up to Masasi, men, women and children came running up to shake hands, and our progress during the remainder of the journey was very slow, but it was very cheering to see so many dancing about, singing and making the shrill noise with the tongue in token of joy. About midday we reached the station—a perfectly heart-breaking sight indeed. The Church, all the houses, school, etc., entirely burnt to the ground—even the fruit trees scorched up.

"Our people did their best to save many things, and would have saved more had time allowed ; *they devoted their attention to the church*, and got the altar vessels, vestments, and choir chairs safely away, but the altar and all heavy furniture had to go to the flames. Alas, registers, records, MSS. of translations—the work of years—are all gone, as also the library of some hundreds of volumes. Our own

personal belongings can be replaced, but some of these never. The store shed was spared and has been continuously used for a school since the attack. I am using the cattle house as my residence—one of the stalls for a bedroom and the rest as a general place for seeing people, etc. It is difficult under the circumstances to write much, but this will let you know our condition."

The Rev. Canon Porter left for Lindi, March 4th, and has we hope by this time joined Archdeacon Carnon.

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## The Perils and Dangers of the Night

A TERRIBLY sad story comes from the Likoma Diocese. Our readers will see in one of the letters from Kota Kota an account of some Christians who had come from the Zanzibar diocese and settled at a place called Chididi which they thought was near their homes from which they had been carried away in the old days of slavery. Mr. Clarke tells us that it is an uncultivated place and abounds with game and wild animals. One of these Christians, Paul by name, "such a fine man," heard a noise in the night of some one crying out and went outside his hut to see what was the matter when a lion just sprang upon him and carried him off. The poor terrified people were afraid to do anything in the dark and the next morning nothing was left of Paul but *one limb*. Do we think enough of the meaning of the words we use so often, "Defend us from all the perils and dangers of this night?"

Mr. Glossop who sends us the account adds: "I never realized how terrible it was to have a friend eaten by a wild beast—only a limb left."

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# Schoolmasters' Conference

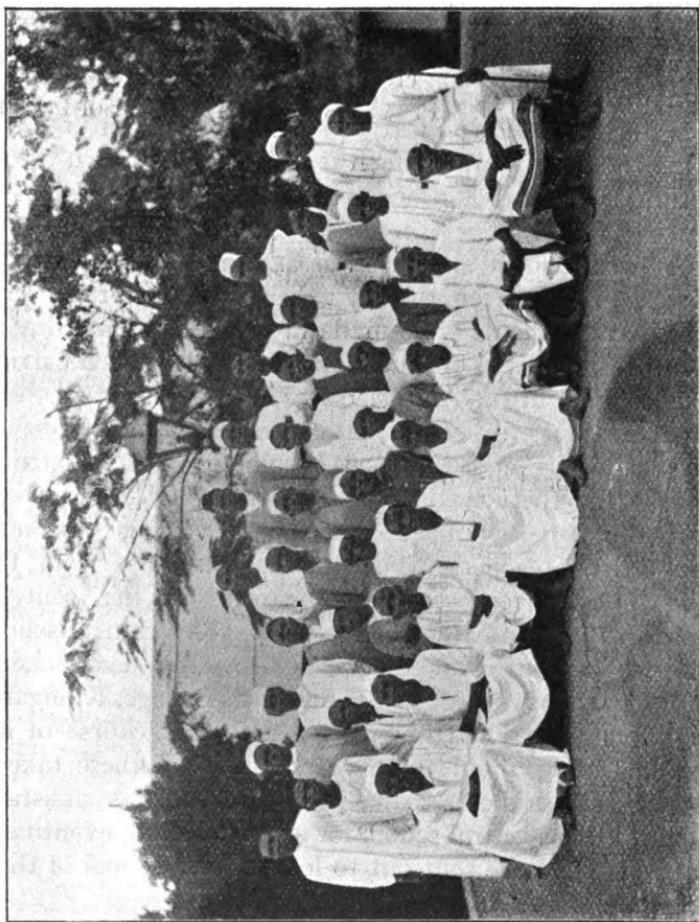
## Msalabani

I THINK this is the best way to describe it. In some ways, however, it struck me as being more like the Lectures for Clergy, and the University Extension Courses, which have become regular summer institutions at Oxford and Cambridge during the long-vacation months. But my readers will know better what I mean if I just write down a description of what took place at the meeting this last February.

As is well known to readers of CENTRAL AFRICA, at the Conference held after the Synod in 1903, certain very definite arrangements were made in the educational organization of the diocese of Zanzibar ; these have been carried out thoroughly in the Archdeaconry of Magila. Here there are four stations, or districts, Msalabani, Korogwe, Misozwe, Mkuzi ; and Kigongoi will soon become one ; in connexion with each of these stations is a central-school, and there are a number of village schools at various distances under native teachers. The best of the boys from the village schools are received as boarders at the central-school for a more advanced education. This central-school is able to turn out elementary and second-grade teachers, and to prepare boys to go to St. Andrew's College, Kiungani. Those who go to Kiungani receive a further course of instruction lasting about three years. Most of these take a first-class teacher's certificate, and come back as assistant masters to their central school for a short period, eventually they marry, and are sent out to look after a school of their own in one of the villages.

I have given the above short account of the educational organization in order to make clear the *personnel* of the Teachers' Conference. The boarders in the central-schools are given nearly a fortnight's leave (*ipso facto*, their Christmas holidays), just before Lent ; during this time, therefore, Padre White, who is archidiaconal inspector, called in all

the teachers who hold first-class certificates, for a course of lectures at Msalabani. All could not get away, of course, but this time thirty-eight turned up, some having to do a two days' tramp to get here.



TEACHERS AT MSALABANI.

Most of them arrived on Monday evening in time for a meal, since the first thing on their time-table was an address by the Archdeacon at Compline that night. He also gave short addresses after the celebrations on the three following mornings. During these days there were three hours of

teachers to be behind those taught in the G schools in this respect; and we want also to Government the goodwill of the English Mission them.

In estimating the usefulness of the other subject, it must be remembered that it is from among teachers that the future priests, deacons, and will be drawn. Most of them have their out-heathen villages, where the standard of education necessity hardly up to that of an English infant school, where they only teach the elemental principles in the shape of catechisms and Bible stories, although the lectures may not bear directly on the work, they are intended to prevent knowledge of Kiungani from getting rusty, and also to open fields of private study for the men themselves.

One hour was given up to debating school subjects such as the collection of school-pence ( $1\frac{1}{4}$ d. a month), the influence and opposition of head-men in the villages, with teachers sent out from the Government schools are generally Mohammedans in name, etc., etc. Time was spent in considering what steps should be taken in consequence of the increase of Christians and converts in villages far away from a church. The Archdeacon presided at this meeting, pointed out that it was

on the Mission, or on the native padres, to have to provide food and accommodation for the teachers and those preparing for baptism. These usually come in overnight on Saturday once or twice a month, for Communion or instruction as the case may be. On the other hand there was the obvious impossibility of doing a three or four hours' walk on the Sunday morning in order to arrive in time. What was to be done? The only solution seemed to be the building of little chapels at the biggest out-schools where there was a growing Christian community, as is already being done at Gale, a journey of three hours from here. For a minister they would have to trust to the occasional visits of an itinerating priest, *when there was one to spare!*

The value of such a conference seemed to me as follows:— It brings the teachers out of their isolation; it allows the latest graduate from Kiungani to rub his wits against those of men who were boys in Bishop Steere's day, and so find his level; it keeps those teachers of an earlier régime *au fait* with modern scholastic methods; it tends to give unity and uniformity in this great work of imparting a religious education to the rising generation; it sends the teachers back to their posts, knowing that others have the same difficulties as themselves, and yet are going forward: it makes them realize that they as a body are growing a stronger influence in the country every year.

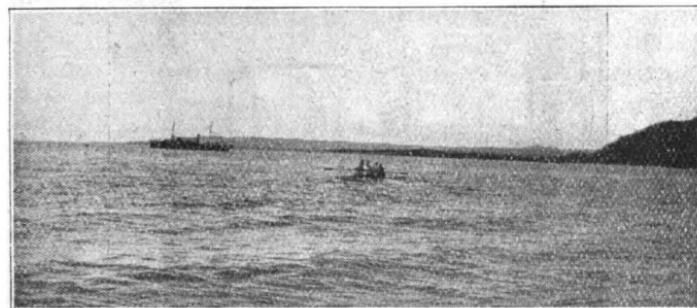
Like most other conferences it had a social side. The ladies on the station arranged a tea-party for the last night. After the teachers had done full justice to that, they smoked, listened to a phonograph, and sang their own four-part songs till they were tired. Then they sang "Auld lang syne" in Swahili, and "Heil dem Kaiser" in German, and finished up with half an hour's dance in the quadrangle.

Next morning after the Celebration each man took up his luggage, which consisted in most cases of an Old and New Testament, a notebook, and a present for a child, all wrapped up in a handkerchief, and went his ways. And so ended the sixth half-yearly Schoolmasters' Conference at Msalabani.

C. C. F.

## St. Andrew's College, Nkwazi

ON October 4 St. Andrew's College, Nkwazi, was opened. This is quite a new venture in the organization of Likoma diocese. Hitherto candidates for orders and teachers, preparing to receive the Bishop's licence as readers, have studied under the Archdeacon on board the *Chauncy Maples*. Unfortunately there were drawbacks to this arrangement. A small steamer, with a large native crew, sailing day by day to visit fresh centres of work, is always a noisy place, so that it was almost impossible for the students ever to enjoy the quiet retirement which is one of the priceless blessings of a theological college. Again, the enormous amount of work which the Archdeacon has to get through in supervising the mission work along some 150 miles of coast and in some far



"THE LAKE IS SELDOM SMOOTH FOR LONG."

inland places as well, made it difficult to carry on a regular course of study. The lake, too, is seldom smooth for long, and some of the students are very bad sailors ; so in the least swell the poor students, in the grip of *mal-de-mer*, were quite unable to do regular work. The Bishop, therefore, decided to start a theological college on land. A most suitable place was ready to hand at Nkwazi, a village at the extreme south of Likoma island, about  $2\frac{1}{2}$  miles away from the Cathedral Church. It is a very beautiful spot, and is an ideal place for quiet retirement. There was already a beautiful church waiting to be consecrated. It had been

built and almost finished by Mr. Smith, before he returned to England. It was afterwards finished, but rarely used, because it had been impossible to spare a priest to live there permanently. There is also a good house with broad verandahs on each side. Here the Bishop decided to start the new college and commissioned me to undertake the work as first Principal. He kindly allowed me to choose the dedication, and I chose St. Andrew, partly out of filial piety to Wells Theological College and partly because St. Andrew's



AUGUSTINE AND EUSTACE, DEACONS AT LIKOMA.

Day is the day chosen for united intercession for missionary work. The students of St. Andrew's College live in a row of neat little native houses not far from the Principal's house. The Bishop's plan is that the students should live in native houses, just as in their own homes. They receive such pay as they were receiving before entering the college, less one quarter, which is regarded as college fees. They are there-

fore in a position to provide their own food and to look after their own requirements.

There was no formal opening of the College. After the Conference, the deacons Eustace and Augustine came into residence as the first students. We began the first morning by making our communion together in the little church, which had been consecrated a fortnight before and which is to serve at once as college chapel and village church. After the service was over we quietly began work.

The course of study arranged by the Bishop is as follows:— Deacons preparing for the priesthood are to reside for two years. Candidates for the diaconate are to reside for one year. The college year consists of two terms of five months each, followed in each case by a holiday of one month. At the beginning of each term the Bishop's examining chaplain is to hold an examination on the work of the preceding term. The daily routine of the college begins at 6.30 with Matins, which is also attended by the villagers. Between 8 and 9 o'clock a quiet hour is set apart for meditation and private devotions. From 9 to 12 o'clock come lectures followed by Sext. From 1.30 to 3.30 follow lectures again and Evensong at 5 o'clock which like Matins is a public service for the villagers. The day closes with compline at 8.30. Every Wednesday the Holy Eucharist is offered. The students help in the services, and one of the deacons generally helps at the Cathedral services on Sunday. They are also expected to be ready to do any pastoral work which they can do without interfering with the time-table.

I should like most earnestly to ask the readers of CENTRAL AFRICA to remember St. Andrew's College in their prayers. In the future it ought to play a most important part in the work of the Church in Central Africa. The Principal is as yet quite new to work out here. He has the language, native customs, native ways of thinking and feeling to learn. The students, too, have much to learn—not merely head knowledge, but habits of devotion and a high priestly ideal. We need the prayers of our brethren, so we ask “Brethren, pray for us.”

G. H. WILSON.

## That Strange and Wonderful Garment, a Kanzu

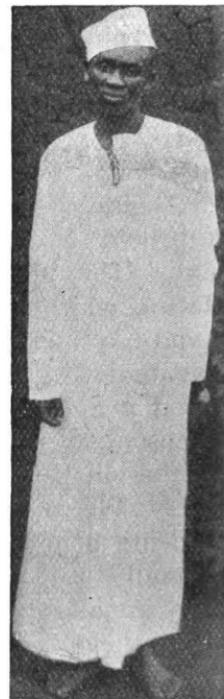
For so it seems to many of our workers who so kindly make them for us. Its cut—surely much ado about nothing—its texture—most unsuitable for working men and boys—its colour—why it must be soiled almost as soon as it is put on!

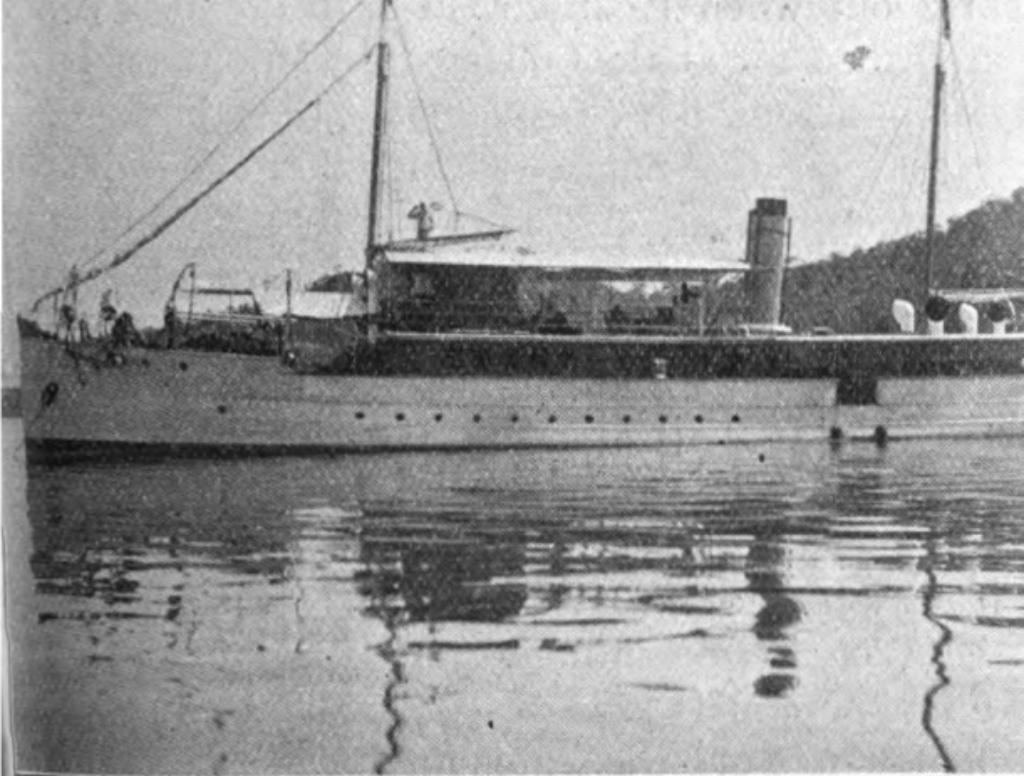
A lady who has a working party writes thus:—"I have often heard surprise expressed as to how these garments can last even for a week when worn by men and boys, made as they are of such thin material, more suitable for a baby's robe. I picture a stone for the Cathedral or a beam for a bridge carried on the shoulder of a kanzu such as I am now making, and I think if it were one of my own boys there would be a big hole the first day!"

Yes, of course there would, but then you see a man or a boy who possesses a kanzu never dreams of doing his work in it any more than an Englishman does in his dress clothes.

A good kanzu is a very precious possession, carefully washed, scented, wrapped in a handkerchief (as old ladies in by-gone days wrapped up their Bibles and Prayer Books), and put by to be brought out on state occasions, weddings, feast days and Sundays, and even then not donned till the very last moment just before the owner goes into church. Work in a kanzu? No, indeed; an overseer, a teacher and such-like superior people may wear their second best for the daily routine, but only when it is worn out and hangs in graceful soiled rags does an ordinary man wear his precious garment for work. A loin cloth of coarse calico or dark blue kaniki, with a torn vest or kisibau, or the remnants of the third best kanzu hung round his neck is a working man or boy's costume. So please put all your fears about the durability of the kanzus you are making on one side, for we have often been assured by the men who come to buy them that an English-made kanzu *lasts for years*, and if you could only see our men in church on Sundays in these graceful spotless robes you would be in love with them for ever more and think your time and trouble well bestowed.

D. Y. M.





SS. "CHAUNCY MAPLES."

we reach a village long after sundown on Saturday that the village has moved out of the Portuguese German sphere.

We have overhauled our accounts, hoping to find ways of retrenching at other peoples' expense, made no discovery, except that care of funds exercised by those who have kept the accounts nearly 1,000 fathoms goes out in teachers' pay even which I have made the subject of frequent

Sometimes it seems a vast amount, sometimes not too large for the elementary education of 100 miles of littoral. I often recall a remark made by Mr. Madan on a bill sent "for an outfit" from Capetown, to the amount of £3. He said, "it either is not worth the amount, or it is not worth the name." So our teachers for 100 miles of village and hut life can hardly spell out efficient parochial life, or they must be a fraud and so not worth any sum however small.

Since we came up here with Zanzibar teachers our rule on the mainland is for any teacher to go anywhere, not home to his own village to teach, still less to his father-in-law's.

I suppose I ought to feel it a compliment now that the principle works out when I can't wish it to do so. When volunteers are called for at the College, for Mpondas, Kota Kota, and Malindi, our boys respond, as they have been brought up "to go to Samaria," and the ends of the earth are not much further off. If you go to Likumbo and find houses, fowls, etc., called by new names, and a wild undressed people, Kota Kota with its Nyanja seems like the next street, and in a more fashionable quarter.

With five big villages with thirty to 100 Christians and no teacher we begin to see old principles in a new light.

Msumba has had our first visit from the Bishop in this confirmation season. He kindly consented to come down on purpose. We are behindhand after my inaction at Likoma, yet not so much as I feared. Mr. Philipps has managed somehow to work the whole line.

In worrying over registers, A. B. C. schools, etc., we are too apt to forget the object of all, and we shall bitterly regret scamped preparation for the Holy Spirit's coming when our Bishop is working for us, but at a distance.

W. P. J.



GIRL BOARDERS.

utility after the last baptisms of about 50, for the numbers the smaller the personal contact in which was the main object for their sleeping villages on the island are so much more Christian used to be, so that old objections to their home do not now apply.

The number of teachers has been increased attempt has been made to give further instruction younger women teachers.

There are four small out-schools for girls at Nkwazi, Nvomu, Ulisa and Yoffu; all Christians and catechumens read at the central-school. During the present year the village work has increased; every village on the island is now visited at least once a fortnight—most of them once a week. In all these villages an attempt has been made to get into closer touch with the women and girl catechumens. Simple instructions are given to the women, and a class for little Christian girls varying from 6 to 10 years of age is held by Miss Medd on Sunday mornings, while Miss Nixon Smith has a class for women who can read. Every Friday morning there is a large Sewing Class. This is no longer confined to the making of patchwork quilts, as, thanks to the generous gift of the Ladies' Association, we are well supplied with materials, and some very satisfactory little frocks for babies have been produced, though the beginners still make "blanketis" as they call the quilts. The numbers in the boys' Infant School have increased very much and there are now two native teachers and four monitors working under Miss Medd. The standard has been raised, and no boy goes to the Upper School at Chipyela unless he can read an easy book without spelling the words.

H. M.

### In Memoriam :

John George Phillips (*Pr.*).

Alwyne Compton (*Bp.*).

Thomas Roworth Parr (*Lt. Col.*).

We have to record another great loss in Bishop Alwyne Compton (Bishop of Ely), who died at Canterbury on April 4th. He always took the greatest interest in the work of the Mission, and until quite recently was one of the most regular attendants at Committee Meetings. The advice which he gave was most valuable, and to any fresh undertaking, such as a new bishopric or steamer, he was a liberal contributor. We shall miss the Bishop very much, and shall hold him always in grateful remembrance.

# Women Teachers at Likoma

It may interest some of the readers of CENTRAL AFRICA to hear that an attempt has recently been made to organize a scheme of instruction for native women teachers in Likoma diocese. Up till the present time three only have had regular training (at Mbweni); besides these there are some others whose experience stands them to some extent in lieu of training. At Likoma all except one are old girls, the majority having left from Class 1, the others from lower down.

At the end of September, after the Diocesan Conference, the European teachers had an opportunity of discussing the need of some attempt being made without delay to improve the present conditions. It was agreed unanimously that a preliminary examination might be tried of a simple nature. We felt that an attempt might be made, even if nothing more than an attempt; it would at least pave the way and arouse interest in the minds of the teachers concerned. The teaching required, except in the upper classes, is so very simple that the teachers have been content to let their powers rest. We wished to make them see how meagre their knowledge was, and how much more they might easily acquire if they would once work to the top of their bent. More particularly we wanted to ensure that every teacher should be able to teach Scripture intelligently. We drew up our syllabus and showed it to the Bishop. He was willing for us to make the experiment at Likoma, and held out hopes of a Diocesan scheme later on, when the ground had been prepared.

The syllabus included Scripture and the three R's. For Scripture we selected Genesis and S. Luke (narrative portions and parables). The Writing included setting of Copies, Transcription and Dictation. The Reading included questions on the subject matter. The Arithmetic standard was necessarily low in comparison with the other subjects.

We decided to hold the first Examination at Likoma at Christmas. We intended to exempt the teachers of Classes

I-IV. but Margaret (Class III) and Kathleen Bai (Class IV) expressed a wish to take it.

The preparation consisted of two hours' lesson a week for about two months. One lesson was given on Wednesday mornings when the Christian children have a lesson in Church with Mr. Douglas, the second on Saturday morning, which was well attended, even when a wet day. Much interest, and also much trepidation, was shown.

The Examination itself began with a viva-voce in Genesis and S. Luke, by the two native deacons, Eustace taking Genesis, Augustine S. Luke. Both deacons showed a minute knowledge of the text and considerable power in judging the value of answers. Prior to this occasion teachers and babies were inseparable, but we think they are now convinced that a candidate accompanied by a baby is not eligible. The children who acted as nursemaids had a way of coming round the building, within earshot ; we had to harden our hearts when a mother hearing her child's cry asked to go to it. Miss Nixon Smith set the secular papers as she had not done any teaching. The writing was really very satisfactory, many getting nearly full marks. The Mental Arithmetic was amusing, one teacher providing her dogs with 3 legs each, and one with 5. The same set of 4 dogs had 16 ears between them. One teacher in straits was making a calculation on her neighbour's toes, and as the latter made off implored her to stay. Faith Mkwasho, Kathleen's daughter, would have done well, but was ill and withdrew. There were 24 entries, 6 teachers passed in every subject ; these were, Florence Ella, Margaret Mandepa, Koralie Violet Ntakayu, Ethel Feruzi, Edith Mantuona, Kathleen Bai. Ethel especially distinguished herself in Genesis, a reminiscence we thought of Miss Schofield's teaching. Six others failed in one subject only ; one of these, Maggie Chumanila all but got through : she was especially good in Mental Arithmetic. We hastened the Examination a little in order to get it finished before Margaret's marriage. She has been a widow for 2 years, and her wedding was fixed for December 27. The Saturday before, she arrived with her hoe during

# A Native Law Case

L. WAS a Christian who went south to get w  
due course of time returned home, laden with  
the family, not forgetting many things for his o  
adornment.

Among other things was a blanket which  
rainbow for colours ; unfortunately, one d  
house, this blanket was destroyed owing to the  
of L.'s wife, who when smoking a native pipe  
conflagration on the floor, which destroyed tha  
clothing, for even in the hottest days some like  
themselves with this part of the bed-clothes, t  
of it being a sign of wealth.

The good lady did not inform her better half  
fortune, fearing a beating, but craftily hunted  
low knowing she could not find it. At last  
came out, and according to native custom in  
the wife's relations were condemned to pay t  
the destroyed apparel.

<sup>1</sup> Contrast with the above an account of Likon  
*African Tidings*, October and November 1901, and it  
that things are getting on.

The question arose as to its value, the blanket having been worn, or in use for about a fortnight, and the price was stated to be 5s. The relatives declined to agree to this value, and after great difficulty produced a witness who declared that he had seen L. pay 4s. for it. The Court thereupon declared the value to be 3s., subtracting 1s. for general wear and tear. L. still stuck to his price, and after having been sternly lectured by the writer for breaking the ninth Commandment, he departed in a great rage.

About an hour later, L. returned, and humbly said that he had been wrong—but was now penitent—and would accept 2s. as the price of the blanket.

The wife's relations joyfully receiving this bit of news, went out and borrowed the money, and paid over the required sum in the presence of

A. G. DE LA P.

## Editor's Box

**Our Anniversary.**—With regard to our Anniversary Meetings, we should like to say a word. So often after the Festival is over we have heard people say, “I did so want to speak to —— (naming some member of the Mission) I was standing close to them, but did not like to introduce myself.” Now, this is quite wrong. The members of the Mission are only too pleased to be spoken to, but in England they are decidedly at a disadvantage, for whereas many people know *them* by sight, because they have been pointed out to them, *they* know very few people. Surely, all those who work for the same object should meet as friends, and not require any introduction on this day above all others! So may we invite our friends to make themselves known and to feel quite sure that they will give pleasure by so doing. And there is, as they say in Africa, *another word*. Many people know nothing about our books, postcards, and pamphlets. They will all be on view at the Church House and Holborn Town Hall. Is it too much to ask that our old friends will take people to look at them and point out their many attractions? Few shops can show such cheap and attractive picture books as *East Africa and Magila in Picture* (2s. 6d. and 6d.), and I do not think any postcards are as cheap as ours (twenty for 1s.).

its own crescent for the Cross. Those who argue that Islam has done little for Africa have but little knowledge of the effect of Islam on the African character. They can hardly conceive how Islam can affect the character of a people, nor can they have taken into account the essential character of Mohammedan civilization. The preaching of Islam seems to scatter salt on the fields of religious conviction, and yet it is true that "the vine can grow where Islam has once penetrated."

We would earnestly recommend our readers to Godfrey Dale's lectures *The contrast between Christianity and Mohammedanism*, of which the Universities' Missionary Society of Great Britain and Ireland in Africa has recently published a second edition. See also FIRMINGER in *Church Times*.

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## Post Bag

### Zanzibar.

THE work at Dunga still goes on and I think it is progressing well. I hope eventually a teacher will be put there, but we have no one forthcoming at present. The church is having a Lent Service at Ngambo on Friday evenings for men and boys which has been very well attended. The service is always well attended. I like having no European present.

### Msalabani.

"We had quite an excitement here on Thursday evening in the shape of a hurricane. It lasted a little over an hour, but the worst part of it was during Evensong. Our back bati of our house was unroofed, the bati (corrugated iron) being deposited in the Quad. The boys' kitchen sat down in the

top of the fire and the food, but luckily not on the top of the women who were cooking—they got out in time. 'The dust and dirt everywhere were past description. But by 6 p.m. everything was as calm and quiet as if there had never been such a thing as a breath of wind, so we have been able to have our house mended, swept, and cleaned."

### Korogwe.

"I was teaching some young women, and an old grey-haired body came up and said she was too old to learn, but afterwards she said : ' You can come to my house and teach me.' We hope she will go on. It has been a very happy day, for Kika, the bedridden woman, received the cross. We were afraid she might have to wait, for her reasons for desiring to become a catechumen were not quite all they should be. She said, ' If I lived in a country where people wore banana leaves I also should wear banana leaves, so here if I live at the Mission I must follow the Mission.' However, Arthur went to see her and he was quite satisfied with her, so to-day I went with two day labourers and they carried her from her little hut to a bedstead outside. Poor old soul, she was so thankful to see the sun, for she had not been outside her hut for a year. It was a very nice little service, Padre Prior in surplice and stole, with Arthur and some of the other teachers came as witnesses, besides a group of Christians, and we all stood under the banana trees round her bed."

### Likoma.

"School begins again to-morrow (Jan. 21) and the first thing is to settle which children may have the cross so as to arrange for their special teaching. I am sending all my first class to Chipyela Central School (except one boy). Leonard Mattiya from Kota is at Nkwazi now to prepare for the diaconate. Miss Minter will be here, on her way home, for the dedication of the native hospitals. We have such a lot of little girls in the Women's Hospital and have been trying on teiteis which came from North Cerney. They will look so nice all in red and white for the opening ceremony. The men and boys have *made themselves* kisibaus ; it is so funny to see them working with the stuff tied to their big toes with a piece of rag, to keep the seam straight and steady."

"The native hospitals here are practically finished and we hope to have them dedicated when the *Chauncy Maples* comes up the end of the month (January). That will see Likoma and Kota fixed up with permanent hospital buildings ; the European hospital

and they are always well taught and seem so brightful.

" I like the station very much and hope we shall get work there in spite of difficulties. The road is rather bad but just now it is gay with flowers. A short time ago *Maples* brought over a number of Christians who had come from the Zanzibar Diocese, having been carried over the district in the old slavery days. They thought that it was near to the Chia River about eighteen miles south of Kota, so they were landed at a place called Chididi. They were most industrious, hoeing large shambas and attempting to build a village ; they had not had time to build houses and were living in rough grass shelters, but *although they had not built houses for themselves they had already begun to bring trees to build*

### Malindi.

" The work here is very interesting, though at times difficult. The boys are very nice, it is a great pleasure to do anything for them they are so willing and enthusiastic. There were four baptisms the Sunday after Christmas, and many people received the cross. Our three head boys are now going to the training college for teachers (S. Michael's). Mr. Smith's boat is still at Matope (The Chikulupi), but it will probably reach the lake within the next month.

" Feb. 2.—My two last experiences of passing the native houses was not at all pleasant. *Rats !* I should say there are thousands of them, but I enjoy my monthly visits up there very much. I have now got three schools up there,

foot of the Mangoche range, and one near a big hill called Lilindi. When the rains are over I hope to get out to the Lujenda river. Mr. Eyre says he hopes that we may one day meet at Mtarika's ; he will get there from Mtonya, and I may be able to work along the Lujenda in his direction. If, God willing, we ever are able to accomplish this we shall be making a good substantial move in the *Masasi direction*. There is a magnificent field for work up in the hills in the Yao country. Unfortunately there is always likely to be trouble in Mataka's country, as even to this day he continues his raiding for many miles round. The Unangu men told me quite casually the other day, that children are captured in these raids and sold for a few fowls ! Down here on the Lake the work progresses slowly. Mohammedanism of course is rampant, and the people are very prejudiced against us from a religious point of view, but they are ready enough to run to the Mission when there is work to be done and money to be gained. The boys who have joined themselves to us are certainly a *great comfort*, they are so cheerful and show themselves ready to help in many ways. One hears that they have to put up with a good deal of insult and ridicule from the Mohammedans in the village but the boys themselves rarely say much about it.

"Our Church bell is a great joy. The tin can has been reduced to the condition of work bell ; some one suggested that as a reward for its long and faithful service it ought to be sent to the Home Office Museum. I am hoping to baptize several boys at Easter. The first baptism of people belonging to the district worked by this station took place at Christmas 1904 ; last year there were baptisms at Whitsuntide and Christmas, so that one is thankful indeed that some progress is being made."

### Unangu.

"I am trying to choose elder Christians, men and women, and send them among scattered villages to preach to their fellow people the Good Tidings they themselves have already received ; I do so once every month, sending ten men and ten women, with a teacher to help them ; we have done this three times since last May. I remember Our Blessed Lord did not always send out Apostles, but any ordinary person lately healed, to go home to his friends and tell them ' how great things the Lord hath done to him, and how He had had compassion on him.'

"Of course we need teachers, but at the same time we ought to show our people that it is their duty to try and do something for

Mr. Colin Sharp from Pemba, April 7.

Dr. Howard, Miss Minter, and Miss Schofield from April 21.

The Bishop of Zanzibar hopes to reach England April, and will remain until September.

Miss Bowen, left Zanzibar, March 29, and is expected

Miss Clutterbuck and Miss Sharpe, from Zanzibar expected May 18; and Miss Thackeray in June.

**Departures.**—Canon Porter left Zanzibar for London March 4. Miss Pope and Miss Plant (nurse) for Zanzibar. Miss Howes, for Magila, April 9.

Miss Choveaux, Miss Coates, May 9, for Zanzibar. Miss Bennett for Magila.

Mr. Willcocks and Mr. Malcolm Browne (a new member) for Nyasa, on May 10.

### Our New Members.

Miss F. M. Plant, who left for Zanzibar on April 29, has been accepted by the Bishop of Zanzibar for us from Guy's Hospital. Between the time she left England and her going out, she was for a short time at the Training Home at Upton Park. Miss Plant will be attached to the Zanzibar Hospital.

Mr. Malcolm Browne, who is leaving for Nyasa on May 10, has been accepted by the Bishop of Likoma for the Diocese. Mr. Browne is a practical engineer, and will be attached to the Midland Railway Company's works at the Zanzibar Hospital.

Miss Nora Bennett is leaving on May 9, and will go to work with Miss Dunford at Hegongo, near Mombasa.

Bennett should prove an efficient helper, as she has been trained at, and received a teacher's certificate from, St. Michael's School, Wantage. She has been preparing herself for joining the Mission for many years.

Owing to the kindness of friends, most of whom are still anonymous, our Secretary, Mr. Travers, has been able to go away for a six weeks' much-needed holiday, from which he returned April 4 with a heart full of gratitude to them for their kindness. In Algiers he found many supporters, and was asked to preach for the Mission.

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## Home Jottings

THE RECEIPTS to March 31 compare as follows :—

	1905.	1906.
General Fund . . . . .	£3,477	£3,416
Special Funds . . . . .	1,915	2,078
	<hr/>	<hr/>
	£5,392	£5,494
	<hr/>	<hr/>

**Our Anniversary, May 31.**—It is the first time that both our Bishops have been present at the annual meeting, and we hope our friends will assemble in great numbers to give them a warm and hearty welcome. They have been out in Africa over four years, and the Bishop of Zanzibar especially has had a hard and anxious time. There is nothing more cheering than the sympathy and enthusiasm of our friends at home, and we hope this will be poured out without stint. The speakers at the meetings will include, besides the two Bishops, Dr. Howard and Rev. Wm. C. Piercy, from Likoma Diocese; Revs. W. Kisbey and Webster from Korogwe. The Bishop of Zanzibar will preach at St. John's, Red Lion Square, at 11 a.m. The Bishop of Southwark will take the chair at the 3 p.m. meeting in the Church House, and Canon Scott Holland in Holborn Town Hall at 8 p.m. Lists of services, etc., will be found on the cover.

**The Arachne** (Club), 60, Russell Square, opens its doors on May 31st to non-members. Luncheon will be supplied at 1s. 3d. a head. A postcard should be sent to the Secretary the day before.

**Foreign Missionary Service.**—With the sanction of the Bishops of London, Southwark, and St. Albans, a Missionary Service for the Metropolis will be held in St. Paul's Cathedral on Tuesday, May 22, at 8 p.m. The sermon will be preached by the Bishop of Southwark.

**Meeting for Local Secretaries and Correspondents.**—It is proposed to have half-yearly meetings for local Secretaries and correspondents in the London Diocese, and for any country Secretaries who may be in Town. It is hoped that this may be a means of introducing our workers to one another, for the discussion of plans and for learning more about the Mission. The first of these Meetings will be held at 9, Dartmouth Street, June 7, at 4.30. One or two members of the Mission will be present and we hope that *all our secretaries and correspondents* will come. Invitations will be issued in due course.

**The Children's Fund.**—All money for this fund should be sent to the office of the Mission. Letters and inquiries about children may be sent to Miss Woodward, either at the office, or direct to her new address, Likoma Cottage, Austen Road, Guildford.

**The Annual Report** will be ready on May 15, and will be sent free to all Subscribers of 5s. and upwards ; to others, Price 3d.

**The Coral League Report** will be issued on May 10. It will be sent free to all subscribers of 5s. and upwards, to others, 2d.

**Harrison Memorial.**—Referring to the Bishop of Zanzibar's proposal to build a Baptistry at the west end of the church at Msalabani, the Mission has received an offer of £25 towards this purpose. Others who would like to contribute should write to the Bishop or the Secretary at the Office.

**Her Majesty the Queen** has been graciously pleased to accept specimens of dolls in Native Costume, dressed by Mrs. Hodgson, Zanzibar Cottage, Exeter. The profit sent up to the Mission last year, by the sale of these dolls amounted to £113.

**Shells.**—We have the following shells to be sold for the Mission : Cypraea cruenta, 4d. ; Cypraea Camarchii (gray), 6d. ; Cypraea hevola, 2d. ; Cypraea canvica, 3d. ; Cypraea lynx, 3d ; Cypraea vitellus, 6d. ; Cypraea carneola, 6d. ; Cypraea arabica v. histrio meusch, 6d. ; Cypraea erosa, 4d. ; Cypraea tigris, 9d.

**Hospital Fund.**—The address of the Secretary, Miss S. Phillpotts, will, after May 9, be St. Mary's, Paignton.

**The Magazines.**—The Rev. W. C. Clapp, of the Bontoc Mission in the Philippine Islands, writes: "It may gratify you if I tell you that your two Magazines are of constant interest, and the source of much inspiration and encouragement to our little band of Church missionaries here. There are many similarities of conditions between our work and yours. As we are in the initial stages, what you have done is suggestive and helpful to us."

**The Bishop of Likoma** gratefully acknowledges £5 received anonymously for the new church at Chiromo.

## WANTS

*Please communicate with the Office to prevent gifts being sent twice over.*

**THE HOSPITALS.**—Old linen *always* urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—8 small brass altar vases. Mosaics or opus textile for the panels in recesses in chancel and choir aisles, bells.

**UNANGU.**—Footballs and toys.

**KOROGWE.**—12 each boys' and men's scarlet cassocks, footballs.

**MALINDI.**—A cricket bat and ball full size; ball may be of composition. Footballs. Red cassocks for men and big boys, and surplices.

**FOR GENERAL USE.**—Mrs. Fisher-Watson, Lancing House, Coombe Road, Croydon, will be glad to receive fancy tin biscuit boxes for Africa.

**Dresses and Garments.**—MTONYA, red twill sashes. LIKOMA, vikwembas in large quantities to sell to cathedral builders. KILIMANI, 10 kanzus, 58 to 62 inches long. Bladders and Football No. 4. KIUNGANI begs for kanzus for boys of 5 ft. 6 to 5 ft. 9. PEMBA, men's kanzus and white kisibaus 28-36 in., kofias, patch-work quilts. MPONDA'S, kanzus and many kisibaus. MALINDI, medium and large white kisibaus. UNANGU, white kisibaus for 50 boys. MASASI, coloured blankets, Turkey chintz. MSALABANI and Central Schools, kisibaus 30, 31, 32, 33 inch in moderate quantities; 25, 26, 27, 28, and 29 inch in large quantities; 23 and 24 inch in small quantities. Pieces of Longcloth 3d. to 7d. a yard for the tailor's shop. HEGONGO and S. DOROTHEA'S ORPHANAGE, sheeties of handkerchiefs or coloured print, 2 yards, by 1½, 1¾ by 1 yard; coloured head squares, pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. KOTA KOTA, skukas, chikwemba and girls' sheeties 2 yards by 1½ yards or 2 by 1¼, or for the smallest 1¾ yards by 1 yard, the longer side should run selvage-way. Pieces of all sorts and sizes of cloth, print, flannelette or flannel to make patchwork "blankets," *everything except kisibaus*. Miss Fage asks for the School for the Blind, knives wooden handled for cutting leather, Turkey twill, white kisibaus, print bags, belts, toy instruments, print for patchwork blankets or patchwork quilts, 2 ft. square with thin flannel lining.

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**CENTRAL**

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LAND**

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LAND**





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PURITY &  
FLAVOUR:**

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*CHARLES CAMERON, C.B., M.D.,  
of the Royal College of Surgeons, Ireland.*

use in the Trade.

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No. 282

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ERARD TROWER.—1902.

## acons.

Magila.—Woodward, Herbert W. '75—Mag.  
Masasi.—Carnon, Alfred H. '90—Mas.

## sts.

'05—Mpon.  
'93—Eng.  
'93—Mkuzi  
'95—Mas.  
'00—Pemba.  
'86—Mich.  
'or—Ny. Col.  
'00—Eng.  
'03—Eng.

Porter, Canon Wm. C. .. .. '80—Mas.  
Prior, Robert .. .. '00—Kor.  
\*Sehoza, Samuel .. .. '04—Kig.  
Smith, Evelyn B. L. .. .. '84—Ny.  
Stead, Francis T. .. .. '05—Kor.  
Suter, Walter B. .. .. '01—Mal.  
Webster, William G. .. .. '00—Eng.  
Weston, Chancr. Frank .. .. '98—Kian  
White, Joseph C. .. .. '97—Mag.  
Wilson, George H. .. .. '05—Nkw.

## cons.

'98—Chia,  
'97—  
'01—Mas.  
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'03—Mas.

Russell, Robert A. .. .. '05—Mal.  
\*Saidi, John .. .. '02—Mag.  
\*Swedi, John .. .. '79—Mbw.  
\*Usufu, Danielli.. .. .. 'or—Mas.  
Winspear, Frank .. .. '06—Trav.

## men.

'05—Mag.  
'99—Eng.  
'04—Trav.  
'04—Mkun.  
'99—Eng.  
'98—Pemba.  
'99—Mkun.  
'02—Mkun.  
'04—Trav.

Russell, Walter E. .. .. '93—Kor.  
Sargent, Alfred G. H. .. .. '03—Mpon.  
Shannon, H. Augustine .. .. '06—C. M.  
Sharp, Gustav C. .. .. '04—Eng.  
Siuis, George .. .. '95—Pemba.  
Swinnerton, Robert .. .. '00—"C. M.  
Taylor, Edward J. .. .. '06—Ny.  
Tomes, William E. .. .. '04—Eng.  
Willcocks, Louis H. .. .. '03—Trav.

## nen.

'04—Kota.  
'05—St. Mon.  
'94—St. Mon.  
'99—Mag.  
'03—Eng.  
'00—Mag.  
'01—Mbw.  
'99—Mag.  
'00—Kor.  
'06—Ny.  
'02—Mbw.  
'03—Eng.  
'01—Kian.  
'01—Mal.  
'02—Lik.  
'99—Eng.  
'98—Eng.  
'01—Mal.

Newton, Mary .. .. .. '00—Kota.  
Phillips, Janet .. .. .. '97—St. Kat.  
Phillips, Laura .. .. .. '93—St. Mon.  
Plant, Frances Mary .. .. .. '06—Hosp.  
Pope, Florence.. .. .. '03—Mb.  
Rich, Louisa .. .. .. '05—Hosp.  
Rogers, Flora E. .. .. .. '02—Pemba.  
Saunders, Caroline L. .. .. .. '93—Hosp.  
Schofield, Martha .. .. .. '99—Eng.  
Sharpe, Ada M. .. .. .. '96—Trav.  
Smith, Katharine H. Nixon .. .. .. '01—Lik.  
Stevens, Maude B. R. .. .. .. '97—Kil.  
Taylor, Louise .. .. .. '96—Pemba.  
Thackeray, Caroline .. .. .. '77—Zan.  
Walker, Margaret .. .. .. '00—Mag.  
Wallace, Mary .. .. .. '04—Mag.  
Ward, M. Frances E. .. .. .. '01—Mbw.  
White, Katharine M. .. .. .. '02—Eng.  
Williams, Priscilla E. (Mrs.) .. .. .. '00—Kota.

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# CENTRAL AFRICA.

No. 282, XXIV.]

JUNE, 1906.

[PRICE 1*d*.]

## Masasi

### "NEWS FROM THE CATTLE HOUSE" \*

"My last letter told you of our safe arrival here on the 9th. Since that time it has been a constant coming and going of our people. Padre Daudi, the deacons, teachers and others from distant stations all coming to greet me. I have no means of entertaining as stable room is very limited, and fodder also, so at present I am more of a guest than host, and all are most kind. One man sends his goat every day to be milked for my tea, others Indian corn, beans, eggs, and a share of whatever little garden produce they can raise, the more well-to-do bring a fowl, but these are scarce owing to the war, and very few people have any now.

"Last Sunday (Sexagesima), was a happy reunion. The school which we use as church will only accommodate 250. Fortunately the day was fine and the rest of the congregation arranged themselves all round the building, and could follow the service, which they did very reverently, kneeling standing and sitting, just as though they were inside. At the sermon, Deacon Yustino stood at the door and repeated my words so that all could hear well what was being said; 140 made their communion, and others who had not time to prepare will be able to do so I hope by next Sunday. I think all our hearts were full of gratitude—I know mine was—to God for so much goodness to us in the late troubles and for bringing us together again. Sitting at my stable door and looking at what was once a nicely arranged Mission compound, and is now a burnt up ruin, you can perhaps imagine my perplexity as to where to begin to bring order again out of this chaos. Heavy rains prevent any outdoor work at present being done, and meanwhile some ideas may shape themselves as to what ought to be done

\* *Central Africa*, May.

first, and how. Then the thought of the money which will be needed to house the staff again, rather presses on one when rumours of diminishing income reach us. It is cheering to hear some of our old friends are already to the front with help to remove this burden, and others have only to know our need to come forward."

From Canon Porter we have the following, written from Lindi—

"Here I am since last Wednesday (Feb. 28th) awaiting porters, and very thankful to be so far on the way 'Home,' and one learns to wait. It might well seem like a dream that this should be in the twentieth century, after all that has happened in the last twenty-five years; it will be rather a sad awakening when one reaches the ruins. But the more one considers it, the more one sees that great good may come out of it, if *only some dozen men would come and occupy the country* at so great an opportunity. The younger fellows, several of whom are soldiers here, our school boys or neighbours of old, look as if they had risen in self-respect and manliness, and the sight of the chain gangs of prisoners may teach visitors from up-country the severer side of law and order, which they could not learn under the old régime. I have just been paying a visit to the chief of a place some eight hours from Masasi and an old acquaintance, now a prisoner for supposed complicity in the rebellion, and in the destruction of the Benedictine Station, which he denies, pleading he was ill and away at the time. It was difficult to know how to deal with him, but wisely or not I dwelt on the one point of pleasing God, the real Disposer of the events of German Rule, by telling the truth and owning his offence against Divine ordering. I could not but think of the penitent thief, as I fear there is a chance of his being hung. He, like some other chiefs, has not accepted Christian teaching personally."

Canon Porter is now at Masasi, having arrived there in March. Another letter from him will be found in our Post Bag.

# Hospital Work in the Likoma Diocese

FROM time to time during the last five years articles have appeared in CENTRAL AFRICA recording the opening of one or another of the permanent hospital buildings in the Likoma Diocese, and it may be well now to summarize what has been accomplished, and to thank those kind friends at home whose help has made such developments possible.

In 1901 an appeal was made for funds to supply the great need of hospital accommodation at Kota Kota, and this met with such a generous response that a sufficient sum to erect all necessary medical buildings was soon raised, and during the three following years European and native hospitals, and also a dispensary were built.

In 1903 an account of the work in the native hospitals was published, and the suggestion was put forward, that some of our friends at home might like to aid in their support and development by endowing a bed—or mat—the estimated cost being about £3 per annum.

Thus the "Mat Fund" was formed, and all subscribers will be glad to know that it has proved an invaluable help.

The main cost of the patients is their food, for medicines and dressings are supplied by that most beneficent institution—the Hospital Fund. Often the number of patients is very large, and sometimes food is scarce, and—for Africa—dear. At such times the knowledge that the patients are provided for, and are [not costing the General Fund of the Mission anything, is a great comfort, and enables us to go on admitting, until at times even our emergency accommodation is strained to the utmost.

Every penny subscribed to the Mat Fund is spent directly on the patients, any balance at the end of the year, after paying for food, firing, attendance, etc., being spent on the purchase of new blankets, or other necessaries. Kota Kota now has its European hospital, dispensary, and male and female native hospitals. All these are permanent stone buildings, and have proved themselves most serviceable for

their respective uses. The normal accommodation is for about twenty-five patients, but on an emergency room can be made, and indeed has been, for fifty.

With the Bishop's consent the old temporary church has been altered and made into native hospitals. The site is admirably suited, as it is near the Nurses' house and at the same time away from the centre of the station. Immediately after the consecration of the Cathedral the work was begun, and it was just completed before the rains set in. The two transepts and the west end were preserved, as they had been rebuilt in 1900, and were in good repair. The nave and chancel were pulled down, but much of the material of which they were composed found its way into the new walls.

The present structures bear but little trace of their ecclesiastical origin. There are two quite separate buildings. One consists of the dispensary, with operating room and store, the main men's ward, and two small wards opening out of it. The other is the women's hospital, two large wards opening into a walled courtyard, in which are the kitchen and store room.

The following statistics of the number of patients admitted from year to year will perhaps show better than anything else the growth of the work.

<i>Likoma Hospital—</i>	1901.	1902.	1903.	1904.	1905.
Number of In-patients . . .	35	67	105	162	167
<i>Kota Kota Hospital—</i>					
Number of In-patients . . . —		21	50	106	97

It must be remembered that many of the patients are suffering from chronic ulcers, some have been of five years' duration, and that on admission some can only crawl on their hands and knees, and often they are emaciated from neglect, and exceedingly dirty. Naturally, such cases take months, sometimes even a whole year, to recover, so that the numbers given above really represent more work than they would in hospital statistics at home.

Of the direct Mission effect of hospital work it is difficult to speak, but one hopes that there is a good deal of indirect influence.

Daily prayer is said in the hospitals, and on Sunday a short address is given. All children go to school, and those who are catechumens or hearers attend their respective special classes ; also the nurses spend part of the afternoon in teaching hymns or telling Bible stories. Many of our sick people are real heathens who have never come in contact with the Mission before, and probably never would have done but for their illness ; one hopes that they may go back to their homes with at any rate some insight into Mission life, and perhaps a longing after a religion which can teach such care for the sick and suffering as is unknown in their own homes.

The physical effect of a month's residence in hospital in transforming a crawling skeleton into a fat, cheerful being is obvious to any visitor.

This article must close as it began, with thanks to those who have so kindly helped us in the past ; perhaps it may also stimulate others to take a special interest in this branch of the work of the Mission.

It is true that Likoma and Kota Kota have a complete equipment as far as buildings are concerned, but the Hospital Fund and the Mat Fund need their regular subscribers year by year. Last year there was, for the first time, a slight falling off in the subscriptions for the latter, so one feels rather anxious for the coming year. Moreover, much remains to be done, especially in the Yao country. Malindi has only temporary native hospitals, at Mtanya there is as yet nothing, at Unangu we have not attempted systematic medical work. Further, jiggers are the scourge of the Yao hills, and probably medical development there will require a specially constructed jigger hospital ; but enough has been said to show that we must not rest contented, and that much remains for your interest, your alms and your prayers to accomplish.

R. H.

## II.

IMMEDIATELY after the consecration of the new Cathedral last September, Dr. Howard set to work to convert the old temporary church into permanent native hospitals. The nave and chancel were pulled down, being quite unsafe ;

the transepts and west end, however, were preserved, and form part of the new buildings. These are two in number. The transepts are joined together so as to form one building about eighty feet long, with rounded ends. This is subdivided into the dispensary and the men's hospital.

The former has two small rooms opening out of it—one for operations and one for medical stores. There are two doors to the dispensary; the patients enter by one and pass out through the other—a most convenient arrangement, which prevents overcrowding.

The men's hospital consists of one large ward for twenty-five patients and two small private wards for bad cases, or men who need their wives to look after them.

All these wards have wide fireplaces with cosy chimney corners, for which there is much competition. The beds are iron frames strung with native rope, and are most comfortable and easy to keep clean. There is a long, pleasant verandah to the big ward, which is much patronized during the day by such patients as are allowed to be outside.

The women's hospital consists of two large wards, and is an extension of the west end of the old church. These open on to a nice courtyard in which is the hospital kitchen, with its food store; and here the women are employed in cooking for themselves and also for the men, and in those nameless and numerous little businesses which form so great a part of the native woman's life.

On February 3 a dedication service was held and the hospitals were declared open.

A large congregation processed from the Cathedral to the new buildings, where prayers were said for the patients and those who attend to them, and God's blessing was asked on all work to be here undertaken in His Name.

Then the women's hospital was visited and blessed, and also the kitchen, and then the long procession wound its way up to the new European hospital, which stands on the site of the old one, but in no other way resembles it.

The present building consists of a large airy ward, with a beautiful bow window facing north, a middle room for the nurse, and a "quiet room," where any one may snatch

and enjoy a rest, or sleep, or quiet hour, away from the daily rush of work and from all fear of interruption. To the north there is quite a nice flower garden, a most wonderful achievement for Likoma, where plants have to be coaxed to grow, and then watched and watered and shaded like any delicate hothouse flower at home.

This hospital was also blessed, and the prayer for the Guild of S. Barnabas was said, and then the procession returned to the Cathedral, and the Holy Eucharist was offered. The Archdeacon preached.

The *Chauncy Maples* was in harbour, the Archdeacon having specially arranged to come over, as was indeed most desirable, since most of the patients treated in the hospitals are brought by the steamer from the villages on the Portuguese mainland.

The rest of the morning was spent by the patients in preparing a feast of beef and rice, to which all former patients living at Likoma were invited. This was ready at mid-day, and was consumed with great relish. At night there was much sorting out of clean mats and blankets, and they all retired to bed with happy hearts and pleasant faces. The next day was Sunday, and the usual weekly instruction in Scripture was given in the men's big ward, which was large enough to hold both the men and women.

Your prayers are asked for both patients and workers in these new buildings, and also for the doctor to whose untiring energy and skill they are chiefly due.

K. M.

N.B.—Both Nurse Minter and Dr. Howard are in England, and they would be very glad to meet, or to give information by letter, to the Mat Fund subscribers, or any others specially interested in the hospital work.

---

en—the Desert.

In Africa I was greatly impressed in the Museum of Algiers which dated century (so said the label). Carved on it were depicted some of the miracles of Christ—the raising of the dead, the healing of the blind, etc. There was a weird shape, a plaster cast of a man put to death nearly 400 years ago. He lay around him while he was alive. His mouth was firmly set, the very eyes fixed in death, and there was no look of pain or suffering. What a death! Can you wonder that I honoured him, and thanked God for such a poor enough tribute, but one such as rendered him by many who like myself saw a strange white form which exactly resembled his body.

From A.D. 400 and A.D. 1540 North Africa was under the influence of Mahomet. For nearly 500 years the Christian Church from the birth of our Lord to the close of the fifth century was dominant, but when the empire suddenly crumbled. *Why?* It is difficult to understand why the North African Church had no missionary spirit. Was it heresy? “Let it be noted that in 1540 a heretic arose.”

He travelled through the hill country to visit the homes of



...unveiled, and most  
children are distinct  
arts, and the women  
workmanship, and in  
Up in Kabyleland  
men and children  
monotonous. The  
rise to sunset. The  
golden plough go up  
things! One in  
set day. In a field  
fall down, it was  
immediately it was ta

the Kabyles. They are a people distinct from, though in many ways very like, the Arab. The race remains just as it was. It is wholly primitive, and seems to have changed in nothing except its religion. The people live in wretched hovels in villages which cling picturesquely to the mountain side. From a distance they look charming and romantic, but, inside, the Central African village seems almost civilized beside them.

The Kabyle type is not without its beauty. The women



*[Photo by J. Boussuge Kabylia.]*

KABYLE MUSICIANS.

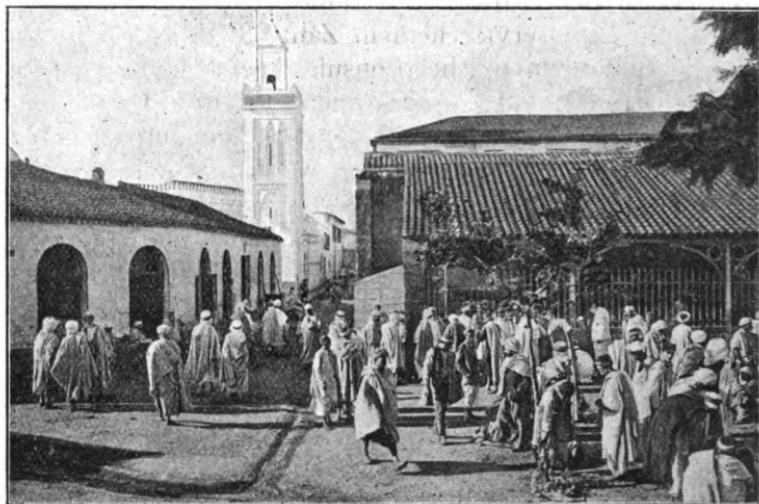
go unveiled, and mostly wear dresses of a red colour. The children are distinctly pretty. The people have their arts, and the women wear many ornaments of excellent workmanship, and in good taste.

Up in Kabyleland you have the simple life, which for the women and children at any rate looks so terribly cramped and monotonous. The boys herd cows and tend sheep from sunrise to sunset. Out on the land the oxen yoked to the wooden plough go up and down, up and down all day long. Poor things! One incident remains ineffaceable. It was market day. In a field close by two oxen were ploughing; one fell down, it was beaten but could not rise to its feet. Immediately it was taken from the yoke, and within thirty

minutes the poor animal was lying stretched in the market shambles pouring out its life blood. Too old for work, its life is taken away, poor beast of burden.

The mosque is everywhere.

The minaret stands conspicuous and seems more suitable to the surroundings, than the ugly church of the French colonist. Perhaps that is the reason why the Cathedral in Algiers, originally a mosque, retains its oriental style. It is however not a very successful attempt to com-



THE MOSQUE IS EVERYWHERE.

bine Moorish with Christian architecture. Here rest the bones of that San Geronimo who

. . . . an Arab child  
Was captive taken from his native wild  
When Christian people brought him to the font ;  
Geronimo they called him. . . .  
When but a child of eight he fell once more  
Into his parents' hands, for nigh a score  
Of years with them he lived, and then returned  
To Oran, with a high resolve he burned  
To live a Christian, . . .  
And yet again unchristian hands their prey  
Seized, and in pirate vessel fast away  
They carried him as slave to Algiers' strand,

That nest of pirates and accursed land.  
No power of word or threat could change the Saint  
From his resolve. No words of mine can paint  
The horrors of his death, when, flung away  
Into a block of concrete, there he lay,  
And his firm spirit braved the Martyr's death,  
And won the palm branch, and the Martyr's wreath.

There is no evidence that anything is being done by Rome to recapture Kabylia for Christ, or any part of Algeria. It may not be allowed for political reasons. The tablet in the English church at Algiers reminded us of Bishop Steere, and of the first service held in Zanzibar, taking place in the drawing room of the Consul, Sir Lambert Playfair, who afterwards moved to Algiers. Maison Carrée, the home of the White Fathers, recalled the honoured name of Cardinal Lavigerie, and his noble work for the extirpating of the slave trade. It was sad to visit the Trappist Monastery, a few miles outside Algiers, which had been occupied since 1843, and to find it empty and deserted, given over to incubators! The monks had left for Italy, owing, we were told, to their difficulties with the French Government, and in consequence of their being forbidden to carry on their work of education.

How much remains to be done for Africa! What tasks lie before the Christian in the future! How humiliating are the lessons—the lesson of lost opportunities, the lesson of opportunities thrown away! We think of the generations that have gone, and we think of those that are yet to come.

“The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.”

There is a fine story related of a French commander, who having taken his column with great efforts through a defile, where certainly the foot of man had never trod before, was proud and sent a party to chisel the number of the regiment on a smooth slab of rock above them, but when the men had reached it they saw in deep clear letters cut long before “The IIIrd Legion. The August, The Victorious”!

T.

# Occasional Duty in Central Africa

THOSE clergymen in England who spend their working days in taking *occasional duty*, or acting as *locum tenens*, are often either strange people, or people who meet with strange



"PADRE SAMUEL SEHOZA, THE ENERGETIC VICAR,  
WITH WIFE, CHILDREN, AND NURSE."

experiences. It is not otherwise in Africa ; and I want to show you that this is so by describing a recent visit made to Misozwe.

The facts are these. Padre Webster, the priest-in-charge of Kigongoi, which as you know is the new hill-station in this archdeaconry, was rather suddenly invalided home on furlough. As there was no European priest to take his place just then, Padre Samuel Sehoza, the energetic vicar of Misozwe, offered to move up to the hills for a while. He proposed to leave his parish in charge of a reader, making it depend for the ministrations of a priest on the occasional help that could be sent from the central European station at Msalabani. The Bishop and Archdeacon agreed to this arrangement owing to the present distress.

And so it happened that on Thursday, the eve of the festival of the Purification, I found myself bound for Misozwe in order to take the services there next day, and on the following Sunday. After an early breakfast at 6 a.m. we set out to trudge the journey of nearly three hours. WE, consisted of one porter to carry a box containing rugs, necessary change of garments, etc., another porter to carry cooking pots and provisions for the four days, a lad to act as cook and valet, and the *locum tenens*. Irreverent people style clergymen who undertake work such as I was engaged in "local demons," I believe. Well there were two incidents in that walk to Misozwe that made me think that there was some truth in the designation in my case. Part of the way was by little twisting paths through an overgrown part of the country, the grass on either side being as high as one's head. Here we came face to face with an African mother accompanied by two little girls aged about ten and five respectively. At the sight of a white man the younger child yelled and clung to her mother, while the elder child dived into the long grass and hid herself till I had passed. Some part of the way again was along one of those highroads, about eight feet broad, which the colonizing Germans make the natives cut and keep in repair. It was here that an African with a hoe in his hand came up in a very agitated state, and explained that his companions had just left off hoeing up the weeds in the road ; he said they had gone home, but would be sure to finish next day. He had mistaken me for a Government official and expected

to get into hot water ! So that I felt that I was indeed either a "local demon" or a "foreign devil" in the eyes of these people.

Well, at last we reached our destination, and the L.T. (for so I shall term myself) took up his quarters in the top room of the brick vicarage, which was built by and for Europeans in the early days of the Mission. It is true that white ants had eaten away the feet of the *prie-dieu*; and bees had glued together many of the pages of a heterogeneous collection of books left by a careful host for the delectation of his occasional visitors; and certainly the rats were very inquisitive; but this did not detract from the pleasure of being in a large upper room, well lighted and well ventilated, and having a nice verandah. The L.T. had some food and rested till it was time for Evensong at four o'clock. After church he went out into the parish to pay his respects to the chief of the village, who it was a pleasure to find was a Christian of long standing. He also hunted up his black sheep, a pleasant duty in this case, watched the boys play football, and arranged a match between the school and parish for the next afternoon.

Next morning (Friday) quite a nice number turned up for the Celebration at 7 o'clock. In these parts there isn't such a thing as agitation on the part of the choir or congregation as to whether the singing will go all right because a strange parson is officiating. Everything is left to a teacher to start, and is unaccompanied of course; and even if there is a hitch, an African congregation simply waits for the lead of the man or boy who thinks he knows best, and goes ahead again without being disconcerted in the slightest degree. Being a red-letter day the schoolboys kept holiday; and, after Evensong, we repaired with much yelling to the valley for the football encounter.

The ground was a bit of the glebe, and about the size of two tennis-lawns. Indeed, when any one did succeed in lifting the ball, it was sure to go into the Vicar's rice-plot, but this did not often happen, for it was difficult to get at the ball, since the grass was as high as an English hayfield in June. When we had once started, players and spectators

came down from every little village on the hillsides : and before the end of the game more than fifty lads, big and little, were joining in the fray on that small plot of ground. A teacher turned up as referee ; he had a whistle and wore a prehistoric college cap (English make), but no one paid any attention to him. He was chiefly useful in preventing the small fry having private battles of their own. Time was called by the sun, which went down punctually at 6 o'clock behind the hills, and darkness came on.

Next morning (Saturday) was taken up with the inspection of the schoolboys' clothes. The problem was this :—Given a few very small and a few very large white kisibaus for Sunday use, how are you going to make these do for middle-sized boys who were in rags and who needed coloured ones for week day use ? The problem proved too much for the L.T.'s and the native schoolmaster's brain, so the solution was left to our friends in England. The rest of the day was taken up with making their houses and themselves clean inside and out, and generally preparing for Sunday.

The bells began at 6.30 next morning. The amount of change of time and tune that an African can get out of two tinklers is prodigious, and I am sure he could beat an English bell-ringer hollow in this part of his work. At 6.15 the Christians began to assemble, and we sang the Litany. Some of them had started from their homes at sunrise. By the time the Celebration had fully begun, there was a congregation which would have done credit to most country parishes in England. The sermon came after the Gospel for the sake of the catechumens. These sit behind a rail at the back of the church, and withdraw before the Creed is sung. There were about 20 communicants. One incident I should like to mention. At the time of the offertory, when the alms were being collected, a dusky lady marched up the church with a basket of Indian corn on her head ; it was part of the crop she had just harvested. She deposited her corn at the chancel steps as her offering towards the keep of church and ministry. It seems strange to an Englishman to picture a black priest in a white cassock, receiving tithes of cloves, cocoanuts, Indian corn, rice, etc., from

his black sheep, Yet the principle is the same as with us, though the circumstances are so different.

After the service there was an interval of a quarter of an hour, during which the bells tinkled again, those under instruction collected, and the "adherents" sat about in groups and chattered. Then followed various classes taken by the teachers, e.g. hearers, catechumens, catechumens selected and preparing for baptism, and candidates under instruction for confirmation. At 10.30 everything was finished ; and a good thing too, for the sun was high in the heavens, and the church itself, with its iron roof, was getting like a furnace. The congregation, to use their own expression, had gone their ways ; public worship was over for the day until Evensong ; the boys were in the valley playing and the L.T. had time to feed, rest, and think.

After Evensong, since it was the last day of term, we had some innocent sports in the way of an archery competition for the boarders. The three classes were pitted against each other ; the second class got the greatest aggregate of points, and so carried off the prize, viz.,  $\frac{1}{4}$ d. to each of its seven members.

Next morning, after service at 6.30 a.m., the school was dismissed for its holidays. Cooking-pots were cleaned and packed up, farewells were said, and the L.T. also took up his sunshade and left the scene of this temporary duty for his normal sphere of work.

C. C. F.

**Gifts to Likoma Cathedral.**—The following gifts have been made to Likoma Cathedral : An altar cross for the side altar, and three plaster panels, beautifully modelled, for the reredos ; a pair of candlesticks in memory of Miss Campbell, of Hereford ; a set of hemispherical bells similar to those in use at Mombasa Cathedral.



Kigongol

THE HOUSE AND FLOWER GARDEN, KIGONGOL

of year they get more rain. We sowed again these were not so good, although you could crop a failure, but they had too much sun. It was not so steep, they might have done well. Showers of rain do no good as the water runs off quickly. The best weather for the garden for us—rain, rain every day until you forget the sun. Sutton says that “potatoes in this country should be sown in the month of June.”

sown after the second or third generation." The best crop we had was from seed four or five generations old. One wonders what would be the result were it possible to have a load of English seed here. We went in for vegetables in a small way at first. We found that all cabbages, turnips, carrots, tomatoes, beetroots and onions do well, but cauliflowers were quite a failure: the sun is far too strong for them and the flower runs to seed before it is even developed. No doubt if we could find a shady spot we might succeed even with them. Of salad vegetables, radishes, lettuces and mustard and cress do very well. None of these vegetables were planted during the wet season, but in the dry. On the top of the ridge and immediately in front of the house is our flower garden. I mention it last but it is by no means least in giving a bright and homely touch to our station. Flowers vary more than vegetables do, in the way they flourish. The best, as far as success goes, are balsams; they thrive wonderfully. Mignonette, sweet williams, chrysanthemums and convolvulus do very well; roses, when once started, and geraniums are also successful. Cannas, iris and lilies of course grow without much coaxing. Now we are getting ready for planting next month, which is the best in the whole year (March). I trust we may succeed more than we have yet done.

F. H. B.

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## SS. "Chauncy Maples"

### ITINERARY WORK

THE steamer stops opposite a village, the boat is lowered, all things for a night or two (i.e. bedding, food, cooking utensils, and all things connected with Church services) are put in, and the cook and the priest are rowed ashore. The boat returns, and the steamer proceeds further on to another village.

Perhaps there has been no one here for a month, and so there is a great deal to be done. If you arrive in the afternoon early, the school has to be examined, and you discover whether the weekly set lesson has been learnt,

and sufficient progress made by the youthful scholars. Then there are the various classes to be taken—those who have just joined the Mission, and those who are nearly ready for baptism ; and again, those who are waiting the Bishop's arrival in order to be confirmed.

Perhaps some of these have to be examined, and much time is spent in extracting answers from sometimes as many as thirty or forty candidates, who are naturally shy before the white man ; occasionally, to the women especially, the question has to be put more than once, and in a different manner, before one ascertains if the knowledge is sufficient. As a rule, the majority of the candidates satisfy the questioner, and so are able to be admitted to the catechumenate, or be baptized ; both services being full of more than ordinary interest, on account of the ritual that is used in this country.

There is evensong, with very often an address, followed by the Communicants' Class, which all who wish to receive the Holy Communion on the morrow are expected to attend, and have their names written down.

The elders of the church then demand an interview ; they want some of the offertory money that has been paid in to the steamer account, to buy mats or coloured calico for their church, or they have to report a case of an erring Christian whose case is personally gone into ; and very faithful they are in this duty of rebuking one who has not lived up to the standard of a Christian.

Then there are all the teachers' registers to be examined, and perhaps absentees to be sent for, and questioned as to their non-attendance.

On the morrow, we have the Holy Communion, with a sermon. Very often there is some one who takes the temperance pledge for a year, or a certain number of months.

Matins follows and another turn in school, teaching the children, until the steamer returns from the next village, and so on board again, and we go to another place with the same programme to go through.

# Post Bag

## Zanzibar

"I HAVE just paid a flying visit to Pemba, partly to see about opening work at a new post, Mkonani, which is eighteen miles south of Chaki Chaki. Hitherto we have confined ourselves to the northern half of the Island, but as we are given to understand that the people of this place would receive us we feel that we shall in no wise be trespassing. We are also proposing to start the new church for which Mr. Sinclair (Vice-Consul, Zanzibar) has given us excellent plans, but stone and labour are very scarce in Weti, and brick made by the Friends' Mission at Banani has been suggested, so I am taking a specimen to show to Mr. Sinclair."

## Masasi

Canon Porter writes on March 27 :—

" You will be glad to see that I have at last joined the Arch-deacon here. I hope Sims and Tomes will be here before long and the new church and buildings rising. Fortunately the dry season is coming on, and there will be a good supply of water after an abundant rainy season, and a fair supply of food. *Would that we could make a return invasion (Missionary) into the heathen Hinterland of Kilwa, the centre and source of the rebellion. Such a fine opportunity for some devoted adventurous spirits who do not look upon such parts of the world as merely happy hunting grounds for amusement, wealth or excitement.*"

## Miss Thackeray's visit to the Bondé Country

" I enjoyed my time in the Bondé country very much, though I could not live in that country, it is so hilly ; I could not walk anywhere, but luckily took my carrying chair with me. I thought the interior of Korogwe Church most beautiful and imposing, the timber roof is grand. Miss Abdy is working up the little school, and I observed the very alert air of the scholars. Miss Boorn has made the wire verandah quite pretty with creepers and stands of ferns.

" Mr. Harrison's death cast a great gloom on my visit ; the way every native I saw spoke of him showed what sort of a man he was. After Korogwe I stayed in succession at Hegongo, Mkuzi and Msalabani. I was so pleased with the Girls' School, and the children write very good elementary exercises ; I noticed this particularly. The schoolroom is very nice, and they have some nice desks ; it would be a great addition if they could have

were all at Mieza to see me off, having walked to the blazing sun. I really did feel touched."

### **Misozwe**

"I went for two days to Misozwe about the middle of May. Miss Boorn was staying here and came with me. After we arrived we went to the market in the afternoon. I saw some women whom I know; they came the following day and we asked them to tea. In the morning I walked over to a school under Mlinga (the spiritual leader) kept by a teacher named Fransisko Mwaimu. It was a pretty walk, but I had to take off shoes and socks and wade through the water. I had a splendid view of the mountains at Misozwe are so beautiful.

"Miss Boorn went to a village near to see a friend. On Thursday I stayed on the station and worked at the Altar Frontals which did not fit. The teacher had her seventh child the other day—four girls and three boys. We were very busy on Friday. Miss Boorn went on in front with the people who stayed to see some people whom I am not able to name. Msalabani. It was very hot and I could not get to sleep. I wanted to visit, but I know now where they live. I had a lovely walk and got home about 12 o'clock. Padua walked over to Misozwe to take the services on Sundays. Lions while we were there, they are all gone to Mwaimu about there quite openly."

### **Msalabani**

"Please thank the donor of those two old hockeys.

sure he would feel amply rewarded if he could see the boys playing hockey with them ; they are much more appreciated than the rough hickory ones which we bought. We have just put our football field to rights ; all the coarse grass has been removed and the whole field planted with a certain Bermuda grass which spreads very rapidly and forms a thick carpet. It was a big job and took three months' steady work ; the boys did every bit of it, and they are justly proud of their work. We are busy now getting ready for Lent. We are arranging for one Lantern Lecture a week in the four districts round here—this will give the heathen for a radius of ten miles round an opportunity of learning something of Christianity. The teachers are very keen about it."

#### **Korogwe**

"IN the afternoons I walk out to the villages and try to teach scattered members of my flock. Yesterday just as I reached the village it began to pour with rain. A woman kindly took me to the outer circle of her round hut ; when the rain began to flow in, she invited me into the inner circle, which is quite dark. They sleep there and cook, and the only furniture is one bed and two stools. By the time the rain stopped the paths were a red stream, so I took off shoes and stockings. It was well I did, for if my feet had not been a bit muddy I might have fallen into the river. The bridges were so wet and slippery.

"On Sunday I went with Padre Prior after evensong to a village a mile off. He was taking the Magic Lantern there. We had four bridges to cross. Swirling water and a swinging lantern and ricketty planks ; if you saw the river you would not be astonished at the bridges. They have to dive to cut holes for the wooden supports, and a crocodile may turn up at any moment. We crossed safely with the aid of soft slippers. It was all beautiful as regards outward surroundings. The sheet hung under a big tree, the African men and boys sitting one side, the women and girls the other, and in the background tossing palms and lightning, the night silence broken by the roar of the river and the chirruping of insects. Arthur, a teacher, expounded the slides most cleverly, but it takes a very long time to find out what does appeal to the African."

#### **SS. "Markgraf." Off Dar-es-Salaam**

"WE are having a charming voyage, only we are far too comfortable for real missionaries. Mr. Winspear and Miss Jenkyn are indefatigable at Chinyanja, Mr. Shannon too excited to settle to

night, and hope to reach Chiromo to-morrow, when we will leave the river and go on by machila (hammock). Jenkyn is quite a swell at Chinyanja, but I am making slow progress, though Miss Bulley takes infinite pains. Africa is much prettier than I ever thought it would be.

### Mponda's

THE following extracts from a letter of Mr. Ph. Partridge give some account of his death. They show his great pathetic interest, telling as they do of the death of his friend Mr. Partridge, who had been his superior at Cambridge by one who was so soon to follow him. "I was at Ngofi that I heard of Mr. Partridge's death, and it was a great shock. On the way south the C.M. dropped me at the College, as Mr. Marsh had gone to Likoma. At the time he was well and bright.

"Thursday, February 15, he was taken ill with violent pain in the head. No one at Likoma knew this. Mr. Marsh returned from the south and found him better and getting up. After talking a little he went into the school. At 11 o'clock Mr. M. went to see if Partridge was coming to lunch, and found him lying on the floor with his clothes on just breathing his last. He was buried at Likoma to be buried.

"It is a great grief to us all. I shall miss him very much. On the steamer, he was always ready and willing to help. He suffered physical pain to him when any of the crew failed to do their duty. He got fond of the men under him and took particular care of them. He himself in their lives, and could always tell you something about them. He never missed the daily Celebration of the Mass. He often made his communion on Saints' days and feast days.

Sundays. If on a Sunday morning he found out the cook on the steamer had not been to the Celebration, *he would not eat his breakfast.* He loved to talk of his friends at Brixham, and often said things which showed how proud he was of S. Peter's Church. Harry Partridge had a tremendous depth of soul and was always touched by suffering, distress, or pain. His life seemed wrapped up in the great truths of the Catholic Church."

## In Memoriam

### THOMAS ROWORTH PARR

COLONEL PARR, whose death was recorded in May CENTRAL AFRICA, was the oldest elected member of our General Committee, having been appointed in 1887. He was originally interested in the Mission by Bishop Steere, and used to relate with pride how he obtained permission for him to preach in All Saints', Clifton, when the collection amounted to £80.

He served on a great number of Committees, but never missed in his attendance at our Committee. He constantly came to the Office, and talked over what was going on in the Mission in his friendly, pleasant way. He set himself diligently to procure fresh subscribers, and used to get many people to attend the Anniversary Services and Meetings. He was what may be called an intimate member of the Committee, who knew the Mission and its concerns from personal knowledge and interest. He was the patron for years of Arthur Kasembe, and it was a great disappointment to him that the latter did not take Holy Orders. Death came to him very suddenly. Colonel Parr was at the Three Hours Service on Good Friday, and had made his preparation for his Easter Communion, but at the last he was unable to receive. In the Land beyond he walks once more with his friends of the Mission for which during his earthly life he did so much.—R.I.P.

### ISABEL GRANT

On the 24th April, at the Rectory, Guildford, Isabel, the beloved wife of Canon Cyril Fletcher Grant, was called to rest. Mrs. Grant was an ardent supporter of the Mission, but of late years the indifferent state of her health had prevented her taking an active part in the work.

When she was well she was most energetic, and very successful in persuading people to become subscribers. At Aylesford, where her husband was Rector, they sent up to the Mission as much as £96 in one year. The secret of her success was *enthusiasm.*  
—R.I.P.

# Our Staff

**Arrivals.**—Canon Porter, at Masasi, March 26.

Misses Minter, Schofield and Dr. Howard, from Nyasa, April 21.

Miss Bowen, from Zanzibar, April 29.

The Bishop of Zanzibar, May 3.

Misses Clutterbuck and Sharpe were expected May 16.

Miss Thackeray is expected in June.

**Departures.**—Miss Choveaux and Miss Coates for Zanzibar; Miss Bennett for Hegongo; Mr. L. H. Wilcocks and Mr. Malcolm Browne for Nyasa, May 9.

News from the Nyasa travellers will be found in our "Post Bag."

The Bishop of Likoma leaves Southampton June 9th on the *Saxon* for Capetown en route for Chindi, where he hopes to arrive about July 5th.

**Sermons.**—The Bishop of Zanzibar will preach at Folkestone Parish Church May 27th and at S. Stephen's, Westminster, June 24th.

## Editor's Box

DEAR EDITOR,—

I see people ask you what to read at their Working Parties, so I think it may interest you to hear how we go on here at Grantham. We have twenty-eight members and an average attendance of fifteen. As soon as members have arrived and settled down I hand round copies of the monthly intercession paper and go through each thanksgiving and prayer, telling them all I know or have been able to learn about each. Thus in connexion with the thanksgiving, "For the Life and Work of Harry Partridge," I read the paragraphs in our magazines and also the notice in the *Church Times* and mentioned what I knew of him personally. At the end of our meeting one of the clergy comes and we use the paper as a Litany for our closing prayers, with a few collects from the Manual in addition. A good many members take the paper home. We only meet eight times during the winter and for the last ten years have never failed to make 100 garments. This year our total is over 130. I am sure at Working Parties people do not want to be *amused*. They come because they care about Missions and want to know and be taught more and be shown what to pray for.

Yours,

E. M. NELSON.

## Home Jottings

THE RECEIPTS to April 30 compare as follows :—

	1905.	1906.
General Fund . . . . .	£4,564	£4,484
Special Funds . . . . .	<u>2,255</u>	<u>2,479</u>
	<u>£6,819</u>	<u>£6,963</u>

**Meeting for local Secretaries and Correspondents.**—The first of these meetings will be held at Dartmouth Street, Thursday, June 7. The Bishop of Zanzibar will give an address, and there will be a short service in the Chapel. We hope Miss Clutterbuck from Zanzibar and Miss Minter from Kota Kota will be present. The meetings are primarily for London correspondents, but we shall be delighted to welcome any from the country who are near enough to come if they will kindly notify their intention to do so to the Secretary. The time will be 4.30 p.m. to 6.

**Change of Address.**—The Rev. W. E. Philpotts has left Southampton and all letters relating to work in the South of England should now be addressed to him at Park Lodge, Reading.

**Children's Leaflets.**—We have just published three leaflets specially written for children by Miss D. Y. Mills, "In the Early Days," "What a Little Child can do," "How the Work goes on." They can be had from the Office.

**"Not at all a rich parish."**—Christ Church, Gipsy Hill, is an example of what can be done in support of Home and Foreign Missions in a suburban parish which is described as not at all a rich one. For instance—

1. Its total contribution to the C.M.S. last year was £1,822.
2. It supports seven "Own" Missionaries.
3. It has about 330 members of the Gleaners' Union.
4. Its Junior Association contributed £373 of the above amount.
5. It supports eleven beds in various Hospitals, besides eight Bible-women, etc.
6. A number of other Home and Foreign Mission agencies are assisted.—*From the "Church Missionary Gleaner" for May.*

**Lent savings.**—Up till the 7th of May the sum of £162 1s. 7d. has been received from "Lent savings." We had 4,000 boxes made which cost £24 8s. 6d., so that the profits amount to £137 13s. 1d. From our Secretary for the Western Counties we hear that £44 had been received—one boxholder sending in £14 2s., another £10, another £5, three "£1 each, ten 10s. each, and nineteen 5s. each. He thinks that for school and parochial purposes the new cloth boxes are best, but for nine cases out of ten the old boxes or Lent Ladders do just as well." It seems that there has been a little carelessness in distributing boxes, in one instance at least, some of which have *not been returned*; another time this should be carefully guarded against.

**Miss C. Herring,** 3F, Blenheim Mansions, N.W., asks for shirts suitable for poor lads camping out. They will be sold for the Coral League. Please send before July 15.

**Arabic Bibles for Zanzibar.**—The Standing Committee, S.P.G., have allowed £10 from *Crawford's Arabic Fund* to be spent on Arabic Bibles, at the request of Canon Dale, who asked for a grant.

**Mr. A. Alexander.**—It is with great regret that we record the death, in Zanzibar, of Mr. A. Alexander, the Treasurer of the Zanzibar Government. He was very well known to the members of the Mission, and we are indebted to him for the audit of the Zanzibar statement, which appears in the Report for this year. It was within a fortnight of doing this act of kindness for us that Mr. Alexander died.

**Wanted.**—£300 to complete the sum required for the Mackenzie Memorial Church.—Mr. George asks for three painted windows for the East end of this church. Also a fair linen cloth for Altar (the size of which is 8 ft. by 2 ft.).

**Sunday-School Cards.**—The Mission has been asked to issue a set of illustrated Missionary Cards for use in Sunday Schools. The Editor of C. A. will be very glad to hear from any Sunday-School teachers or others who think they would be useful.

**Violin.**—A member of the Mission has a very nice violin for £5 5s. which she wants to sell for the Mission.

**£50,000 For Charities.**—Mr. Edward Baker, of King's Norton, Worcester, who died in November last, left estate worth £56,724 10s. 7d. By his will he bequeathed life annuities to relations and servants and left the residue in four equal parts to the Bishop of New Jersey, U.S.A., the Bishop of Jerusalem, The Universities' Mission to Central Africa, and the Society for Pro-

moting Christian Knowledge. It may be *years* before these gifts are paid, but it is well to record such a generous gift.

On the falling-in of the various annuities the total amount available for charitable purposes will be about £50,000.

## WANTS

Please communicate with the Office to prevent gifts being sent twice over.

**THE HOSPITALS.**—Old linen always urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—8 small brass altar vases. Mosaics or opus textile for the panels in recesses in chancel and choir aisles, bells.

**UNANGU.**—Footballs and toys.

**KOROGWE.**—12 each boys' and men's scarlet cassocks, footballs.

**MALINDI.**—A cricket bat and ball full size; ball may be of composition. Footballs. Red cassocks for men and big boys, and surplices.

**PEMBA.**—Footballs, tennis balls, needles 5 and 6.

**FOR GENERAL USE.**—Mrs. Fisher-Watson, Lancing House, Coombe Road, Croydon, will be glad to receive fancy tin biscuit boxes for Africa.

**Dresses and Garments.**—**MTONYA**, red twill sashes. **LIKOMA**, vikwembas in large quantities to sell to cathedral builders. **KILIMANI**, red, white, and blue shukas the 3 smallest sizes, blue and white stripe kisibaus, 19, 21, 22 inches and white kisibaus 19-22 inches. **KIUNGANI** begs for kanzus for boys of 5 ft. 6 to 5 ft. 9. **PEMBA**, men's kanzus, kofias, patch-work quilts, strong thread, kisibaus 22 and 23 inches and 26-36 inches, coloured teiteis 36-48 inches, shukas 36-60 inches. A flag for Mission boat *John Key*, 2 ft. by 3 ft., dark blue with U.M.C.A. in light blue. **MPONDA'S**, kanzus and many kisibaus. **MALINDI**, medium and large white kisibaus. **UNANGU**, white kisibaus for 50 boys. **MASASI**, coloured blankets, Turkey chintz. **MSALABANI** and Central Schools, kisibaus 30, 31, 32, 33 inch in moderate quantities; 25, 26, 27, 28, and 29 inch in large quantities; 23 and 24 inch in small quantities. Pieces of Long cloth 3d. to 7d. a yard for the tailor's shop. **HEGONGO** and **S. DOROTHEA'S ORPHANAGE**, sheeties of handkerchiefs or coloured print, 2 yards, by 1½, 1½ by 1 yard; coloured head squares, pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. **KOTA KOTA**, skukas, chikwemba and girls' sheeties 2 yards by 1½ yards or 2 by 1¼, or for the smallest 1¾ yards by 1 yard, the longer side should run selvage-way. Pieces of all sorts and sizes of cloth, print, flannelette or flannel to make patchwork "blankets," *everything except kisibaus*. Miss Fage asks for the School for the Blind, knives wooden handled for cutting leather, Turkey twill, white kisibaus, print bags, belts, toy instruments, print for patchwork blankets or patchwork quilts, 2 ft. square with thin flannel lining.

10

# BRITISH CENTRAL AFRICA

12

## A F R I C A

14

R. Luangwā  
FORT JAMESON

16

MAKOLOLE  
PROTECTORATE

18

MASHONA  
LAND

20

MATABELE  
LAND



32

East of 34 Greenwich

36



FRYS  
The name implies  
STRENGTH -  
PURITY &  
FLAVOUR.

cocoa that I like so well."

CHARLES CAMERON, C.B., M.D.,

*of the Royal College of Surgeons, Ireland.*

use in the Trade.

HED 1728.

Digitized by Google

JULY  
1906

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No. 283

PRICE ONE PENNY

S. W. PARTRIDGE & CO., 8 Paternoster Row

## UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Office.—9 DARTMOUTH STREET, WESTMINSTER, S.W.

Office Hours.—10 to 5; Saturdays, 10 to 1.

Secretary.—REV. DUNCAN TRAVERS.

Organising Sec. for Northern Province.—REV. H. W. TROTT, Norwood, Wilmslow, Manchester.

Hon. Lay Sec. R. WEBB, M.A., 4 Osborne Terrace, Leeds.

Organising Sec. for W. of England and Wales.—REV. F. R. HODGSON, Zanzibar Cottage, Exeter.

Organising Sec. for the Midlands.—REV. F. W. STOKES, 308 Balsall Heath Road, Birmingham.

Organising Sec. for the South of England.—REV. W. E. PHILPOTTS, Park Lodge, Reading.

Organising Sec. for the Eastern Counties.—REV. G. H. TRIST, "Kota-Kota," Mansfield Road, Ilford.

Telegraphic Address for Zanzibar, "ULEMA, ZANZIBAR"; for Nyasa, "ULEMA, FORT JOHNSTON."

REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A." and crossed

"DRUMMONDS."

## Mail Days, &amp;c., July, 1906.

July 1	Letters expected ( <i>British</i> ). 6 Mail to Zanzibar ( <i>via Brindisi</i> ). 6 Mail to Zanzibar, Nyasa and Tanga ( <i>via Naples</i> ). 8 Mail to Zanzibar ( <i>via Marseilles</i> ).	14 Letters expected ( <i>German</i> ). 15 Letters expected ( <i>French</i> ). 20 Mail to all parts ( <i>via Genoa</i> ). 24 Letters expected ( <i>German</i> ). 25 Parcels Post Zanzibar.
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For Nyasa every Friday *via Cape Town*. For Zanzibar every Friday *via Aden*.  
Country Correspondents must post one day earlier.

N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.

## "AFRICAN TIDINGS" illustrated, for JULY, contains—

THE ANNIVERSARY.  
THE CALL TO CHURCH.  
HOSPITAL LIFE.KOROGWE IN OLD DAYS.  
STEAMER LIFE.  
A BOY'S PROMISE.

Price One Halfpenny.

## The Mission Staff.

## Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.  
Likoma.—Right Rev. GERARD TROWER.—1905.

## Archdeacons.

Nyassa.—Johnson, W. Percival '76—"C.M."  
Zanzibar.—Evans, Frederick J. '97—Pem.

Magila.—Woodward, Herbert W. '75—Mag.

Masasi.—Carnon, Alfred H. '90—Mas.

## Priests.

*Abdallah, Yohanna .....	'04 Unan.	Glossop, Arthur G. B. ....	'93 Kota.	Porter, Canon Wm. C. ....	'80 Mas.
Baines, Philip H. ....	'00 Mbw.	Kinsey, Albert M. ....	'95 Mpon.	Prior, Robert .....	'00 Terv.
Brent, James W. ....	'04 Mbw.	Kisberg, Walter H. ....	'95 Eng.	Soltau, Samuel .....	'00 Kig.
*Chiponde, Samuel .....	'04 Mkun.	Lilmo, Petrus .....	'95 Mikusi.	Smith, Evelyn B. L. ....	'00 Nt.
Cox, Harold A. M. ....	'06 Terv.	Machina, Daudi .....	'95 Maa.	Stead, Francis T. ....	'00 Kor.
Dale, Canon Godfrey .....	'89 & '04—Zan.	Mackay, Malcolm .....	'95 Eng.	Suter, Walter B. ....	'00 Mal.
De la Pryme, Alex. G. ....	'99—"C.M."	Majuliva, Cecil .....	'95 Mich.	Webster, William G. ....	'00 Eng.
Douglas, Arthur J. ....	'01 Lik.	Marsh, Richard H. ....	'95 Ny. Col.	Weston, Chancr. Frank .....	'00 Kian.
Eyre, C. Benson ....	'06 Mton.	Pearse, Francis E. ....	'00 Eng.	White, Joseph C. ....	'00 Mag.
Frewer, Cyril C. ....	'03 Mag.	Piercy, William C. ....	'03 Eng.	Wilson, George H. ....	'02 Nkw.

## Deacons.

*Amballi, Augustine .....	'02 Musum.	Malisawa, Eustace .....	'08 Chia.	Russell, Robert A. ....	'05 Mal.
Burnett, George H. ....	'05 Eng.	[*]Mdoe, John .....	'97 Chia.	Saidi, John .....	'00 Mag.
*Chitendi, Cypriani .....	'05 Mas.	Mkandu, Justino .....	'01 Mas.	Swedi, John .....	'00 Mbw.
Clarke, John P. ....	'09 Kota.	Msigala, Kolumba .....	'01 Mas.	Usufi, Daniel J. ....	'01 Mas.
*Kamungu, Leonard .....	'02 Lung.	Ngawejje, Silvano .....	'03 Mas.	Winspear, Frank .....	'06 Ny.

## Laymen.

Baker, Frank H. ....	'04 Kor.	Hopkin, Thomas .....	'05 Mag.	Russell, Walter H. ....	'09 Kor.
Brimcombe, Alfred .....	'04 Mton.	Howard, Robert .....	'04 Eng.	Sargent, Alfred G. H. ....	'03 Mpos.
Browne, Malcolm Frank .....	'06 Ny.	Lyon, Samuel .....	'04 Eng.	Shannon, H. Augustine .....	'05 C.M.
Crabb, Albert H. ....	'04 Lik.	McLean, Charles .....	'05 Mkun.	Sharp, Gustav E. ....	'04 Eng.
Craft, Ernest A. ....	'04 Eng.	MacLennan, John E. ....	'04 Eng.	Sims, George .....	'05 Pemba.
Deerr, William R. ....	'04 Kiun.	Makins, Arthur .....	'06 Pemba.	Swinnerton, Robert .....	'05 "C.M."
George, Frank .....	'09 Lik.	Moffatt, Ronald .....	'09 Terv.	Taylor, Edward J. ....	'05 Ny.
Harrison, Charles H. ....	'03 Eng.	Pegge, Richard E. ....	'05 Eng.	Tomes, William H. ....	'04 Zan.
Haviland, Henry Alfred .....	'03 Mag.	Roskelly, Fredk. M. ....	'04 Terv.	Wilcockes, Louis H. ....	'03 Lik.

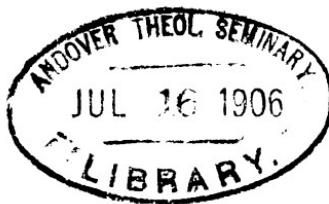
## Women.

Abdy, Dora C. ....	'08 Kor.	Fage, Mabel .....	'04 Kota.	Parsons, Ethel Grace .....	'05 Terv.
Andrews, Mary A. ....	'08 St. Kat.	Foden, Frances Ellen .....	'05 St. Mon.	Phillips, Janet .....	'07 St. Kat.
Armstrong, Mary .....	'01 Lik.	Foxley, Alice .....	'04 St. Mon.	Phillips, Laura .....	'05 St. Mon.
Baarda, M. Mabel .....	'07 Pemba.	Gibbons, Annie .....	'09 Mag.	Plant, Frances Mary .....	'05 Hosp.
Bennett, Honor Mary .....	'06 Heg.	Goffe, Amelia .....	'03 Eng.	Pope, Florence .....	'03 Mb.
Berkeley, Margaret A. ....	'09 Eng.	Gunn, Louisa .....	'00 Mag.	Rich, Louisa .....	'05 Hosp.
Blackburne, Gertrude K. ....	'09 Eng.	Hopkins, Sarah .....	'09 Mag.	Rogers, Flora E. ....	'05 Pemba.
Boorn, Amy .....	'08 Kor.	Howes, Margaret E. ....	'09 Mag.	Saunders, Caroline L. ....	'03 Hosp.
Bowen, Margaret A. ....	'06 Eng.	Jackson, Jane H. ....	'00 Kor.	Schofield, Martha .....	'09 Eng.
Browne, Hannah .....	'08 Eng.	Jenkin, M. A. ....	'02 Terv.	Sharpe, Ada M. ....	'06 Eng.
Bulley, F. W. ....	'05 Eng.	La Cour, Mabel A. ....	'03 Eng.	Smith, Katherine H. Nixon .....	'05 Lik.
Campbell, Eleanor N. ....	'05 Mbw.	Lewis, Lucy H. ....	'01 Kor.	Stevens, Maude R. E. ....	'07 KL.
Candy, Katherine .....	'08 Eng.	Lloyd, Margaret E. ....	'01 Kiun.	Taylor, Louise .....	'05 Pemba.
Choveaux, Josephine .....	'08 Eng.	Mayo, Nona L. ....	'01 Mal.	Thompson, Caroline .....	'07 Terv.
Clutterbuck, Eva .....	'06 Eng.	Medd, Hilda .....	'01 Lik.	Wallace, Mary .....	'04 Eng.
Coates, Caroline M. ....	'03 Zan.	Mills, Doro Yarnton .....	'01 Eng.	Ward, M. Frances E. ....	'04 Msw.
Dale, Janet (Mrs.) .....	'08 Zan.	Minter, E. Kathleen .....	'01 Eng.	White, Katherine M. ....	'04 Eng.
Dunford, Lizzie M. ....	'08 Mag.	Murton, Alice S. ....	'01 Mal.	Williams, Priscilla E. (Mrs.) .....	'04 Kota.
Wills, Wilhelmia .....	'03 Hosp.	Newton, Mary .....	'00 Kota.		

Assisted by 19 Native Readers and 223 Teachers.

EUROPEANS—116. AFRICANS—268. Total—384.

\* These are Native Clergy.



# CENTRAL AFRICA.

No. 283, XXIV.]

JULY, 1906.

[PRICE 1*d*.

## Our Forty-Fifth Anniversary.

THE heavens again blessed us, and in spite of rather anxious forebodings on Wednesday evening, when clouds gathered and rain fell somewhat heavily, our proverbial fine weather smiled upon us in the morning, if not with tropical fervour with quite enough geniality to be pleasant.

There was a larger gathering than usual in the Crypt of St. Paul's for the early Eucharist ; surely we may look forward to the day when we shall require the Cathedral itself for our Festival. The Bishop of Southwark celebrated, assisted by the Bishops of Zanzibar and Likoma and the communicants numbered 99. It is always a joy to remember that not only in St. Paul's, but in many other churches and at many altars the Holy Sacrifice is being pleaded for our Mission, and that others are making intercession for us on this day, absent in the body but present with us and united with us in the communion of saints.

At breakfast, which is a very cheery meal, our little tables were well filled with home and foreign workers and helpers, among whom were the Bishops of Southwark and Zanzibar.

As early as 10.30 S. John's, Red Lion Square, seemed pretty full, and the congregation continued pouring in till the procession started to the well-known and inspiring strains of the hymn "Lift up your heads." The Bishop of Zanzibar was the preacher, and his text better than any words describes the beautiful service which is such a rest and delight to us all, "In His Temple everything says glory." The Church

House was well packed, long before the hour 3 p.m., with what we should call an appreciative rather than an enthusiastic audience. Our revered President, the Bishop of Southwark, was in the chair, and drew attention to the wonderful change in the Mission since the days when it was little more than a forlorn hope, begun by a few heroic men in a vast unknown land who felt they must do something and begin somewhere. It was a great and unprecedented pleasure having both our Bishops on the platform, the Bishop of Likoma looking an excellent advertisement for the health of his diocese, though the same cannot be said for the Bishop of Zanzibar, who looks very worn and tired. The speeches will be found in another part.

On these occasions our office in Dartmouth Street, which is no longer new but old and respectable, turns itself upside down and puts on a very gay and festive appearance. Our severe-looking writing tables clothed in white and decked with flowers make excellent tea tables, and an hour and a half of listening to speeches makes us all very thirsty and ready for the cups of tea of which we are invited most hospitably to partake. Two hundred invitations were sent out and were all accepted over and above, and a delightful hour was spent in knitting up old friendships and making new, and it was an additional pleasure that so many responded to our invitation to *make themselves known*. Finally, as many as could crammed into the chapel, where evensong was said at 5.30, and then came the vigorous meeting in Holborn Town Hall, with Canon Scott Holland as Chairman, more affectionate, enthusiastic, amusing and hopeful than ever; may he long be with us to teach us with his wisdom and infuse us with his joy. Dr. Howard was the principal speaker, and Mr. Kisbey gave a telling account of his work to which he is on the eve of returning, appealing strongly for more men. Both the Bishops also spoke again.

And so another Anniversary has passed by: let us see to it that we go forward and upward, for these days cannot leave us where they find us.

### Afternoon Meeting

The Chairman (the BISHOP of SOUTHWARK) said that the good providence of God had brought them again to this Anniversary day of thankfulness and thought and prayer. They all knew what it was that specially marked this anniversary of 1906. It was the presence with them of both the Bishops of the Mission. As he celebrated that morning in the Crypt chapel, assisted on either hand by those two Bishops, he thought it was a thing which probably had never occurred before, and which it might well be would never occur again, or at least not for a long time. He could not tell, of course, what passed through their minds, but he thought he was pretty safe in saying that they remembered, as he remembered, those who went before them in their several offices. He was quite sure that the Bishop of Zanzibar was remembering Bishop Steere and Bishop Smythies, who occupied his See before him ; and he was sure that the Bishop of Likoma, who also had a claim upon the inheritance of Bishop Smythies, was remembering Bishop Chauncy Maples. He himself, for his own part, was remembering that good Bishop, the friend of his youth and middle age, who filled with such conspicuous diligence, judgment, and ability this Chair of their Home Committee which was now given to himself. These were solemn thoughts, and this meeting received them as solemn thoughts ; necessarily thoughts tinged with pathos, yet anything but sad thoughts ; for they were thoughts of high encouragement from noble example. There were some other thoughts to-day of the same kind. They could not but remember the venerable Bishop who had given so much of his strong business power to the work of their Mission at home—he meant Lord Alwyne Compton, late Bishop of Ely. The Bishop of Ely was one whose presence and character was a rebuke to noisier and showier men. He was one whom you could never persuade even to put himself forward to the place which he deserved. Those of them amongst whom he moved felt all the more on that account the weight of the personal example of that rare cultivation

and refinement which he possessed so abundantly, but which you had to tap before it showed itself. That was not the only death which had touched the Mission in the last twelve months, but he did not propose to say anything about those who had died in the Mission field itself. He would ask the meeting to look at what was said on page 20 of the Report about Mr. Harrison, and no doubt something would be said by the Bishops who would speak to them about those whom they had known so well. At home they had lost the oldest elected member of their Committee, Colonel Parr, one who took the profoundest personal interest in the Mission, and who would be greatly missed amongst them.

He was asked by the Secretary to mention a matter which took them back to the earliest memories of the Mission, memories which must be always unique because connected with the very foundation of the work itself. The Bishop Mackenzie Memorial Church, which was being built, at a cost of £600, at the place where the Bishop was buried, had at present received a little over £300, and the Secretary thought that there were some who had not yet contributed but might be moved to contribute the sum required.

He noticed in glancing over the Report that everywhere there was the happy sound of increase and growth,—increase of the number of schools, increase in the number of the children in the schools, increase in the number of adherents, increase in the number of communicants, and, let him add, for it was not an unimportant matter, increase in the income of the Mission. Only at one point did they note the sound of decrease, and he thought he would stop one moment on that, because it was a decrease which this meeting could probably check if so disposed. He referred to a decrease in the circulation of the Magazines. Now there, of course, they were failing just so far in the matter of feeding the supply. They were failing to water the roots at home, because people could not take an interest about what they did not know, and they could not know what they did not see or hear, or at least read about. So he might just commend that matter to the sympathy of the supporters of

the Mission. Could they do nothing more than they had done for the Mission's Magazines ? Could they not get hold of some one they had not yet got hold of to take the Magazines ? Could they not get the Magazines taken in some of those places, of which there were so many now in their Church work, he meant places like clubs, where many people might read a copy, and so the Mission might get the thoughts and gifts and prayers and self-sacrifice of men and women in various parts of the Church ?

Statistics given in the Report would suggest to them the wonderful change which had taken place since the earlier days of the Mission, when it was a little forlorn hope, a little heroic enterprise in a vast unknown land, detached from everything else, simply following the impulse which Livingstone had given, the thought that there was an enormous vast world and they must begin somewhere and do something.

He must refer for a moment to a very striking incident of the last twelve months, he meant the destruction of Masasi. Some of them must blame themselves for not having got a better grip of the real facts about the Mission that they supported. For himself, he thought the one thing that he really did know about was Masasi, and with Masasi gone he certainly felt at sea. But had Masasi gone ? It had gone in one sense, but the Bishop would probably tell them that the native Church founded in Masasi had held its ground there, that its strength and faith had come out, that the German authorities, not likely to be gushing enthusiasts about English Church Missions, had spoken with the greatest praise of the behaviour of the Christian natives. He ventured to say that they had really given an evidence of the reality and value of this work greater than Masasi gave even while still standing.

#### THE BISHOP OF ZANZIBAR.

I have no right to be in England this year. I was just starting to go to Masasi with Mr. Porter when I heard from the Archbishop of Canterbury, who said I was to come home to consult on matters of translation. These matters of translation are not very easy, and it is most important in

the translation of the Holy Scriptures that certain words should have a uniform use in all our African Missions. But now that I am here, and it is always the case when I come home, what fills me almost with a feeling of shame is the work, the devoted work, of our home helpers, and the feeling of how little we do in return for all that they are doing ceaselessly, in season and out of season, to keep us going. If it were not for the admirable organization of the home work, the Mission itself could hardly exist, and we often think of those who out of a busy life give their time so willingly and so gladly. I may mention the treasurers, the doctors of the Medical Board, all those local secretaries in all parts of England and Wales, and even in Ireland and Scotland, who are helping us and keeping stirred up the interest in the Mission in so many places. Without them what should we do? This is a debt of gratitude that I feel bound to pay.

I have had the privilege in the last year of coming in contact with other Missions in Africa which I had hitherto only heard of. This time last year I went up to Uganda. I have seen the magnificent work there of the Church Missionary Society, under the guidance of Bishop Tucker. I think it is one of the most astonishing sights I have seen, that wonderful cathedral with a congregation of at least 3,000 African people who were there, and it was not an exceptional Sunday—that was a sort of average congregation. There were several hundreds of communicants, and that was not exceptional either; they always have several hundreds of communicants. One feels most thankful, as one sees such results, in remembering how the blood of the martyrs is the seed of the Church.

I was at Mombasa when Bishop Peel consecrated the cathedral church, the memorial to Bishop Hannington and other members of the C.M.S. who have worked in Africa. It was a striking reflection to think what the place was in Bishop Hannington's day, that wild unknown country which he trod, where under so much suffering he so heroically pushed on, and died a martyr's death. And now to his memory there is that great and beautiful church in Mombasa.

I have had opportunities of seeing the work of other mission societies besides those of the Church of England. I saw the Lutheran body working with great zeal and devotion, and I think their work is richly blessed by Almighty God. And then I visited the German Benedictine Mission, of which the late Bishop Cassian was so cruelly murdered. He was travelling up country with two Sisters and two Lay Brothers, and fell in with this band of rebels, who without mercy slew the party. The two Sisters they made targets for their arrows, and the Bishop they killed with spears. We live in a country like that.

There was some misunderstanding among a few people at home as to the action of Archdeacon Carnon, who thought himself justified, and was justified, in leaving the Mission at a particular time. The rising was not against native Christians, but against every kind of white man. Had our people stayed there they would have only put the native Church in peril, and would themselves have been slain. Now they have gone back again. They are not living in palaces or kings' houses at all, but living as they can, in I fear most uncomfortable conditions, carrying on the same faithful devoted work to which they have consecrated their lives.

We have also had trouble in Zanzibar. There was the plague, and there again we had an instance of what is a proof that our native Christian people are something more than Christians in name. The organization of the Plague Hospital was carried out, if I may say it in her presence, admirably carried out, by Miss Brewerton. She had to help her one of those primitive Christians, relics of Bishop Tozer's time, Kate Kadamweli. She devoted herself to the nursing of the plague-stricken people, and gained the praise of all with whom she had to do.

A great change is coming over the mission work in the town. My memory goes back nearly twenty years. The slave trade has come to an end, and with it much of our old work has come or is fast coming to an end. The work Miss Mills did for her little boys, for instance ; there are no longer any little slave boys rescued. Kiungani used to be a great school for the training of teachers and for the

general education of boys of the mainland. That has changed, because we have such excellent education on the mainland that we need not send them on to Zanzibar. We have now working with us Mr. Weston, who has produced an admirable work, a new syllabus, one that gives rise to nothing but praise from those who use it. Kiungani is more of a training college by far than it used to be, and the boys who are sent out are now more carefully selected than was possible formerly.

Another work has opened up. Last year you had Mr. Dale here. He has gone back and has begun his work now in that quiet way which is necessary among the thoughtful and really serious-minded Mohammedan people in Zanzibar. I do not yet know what it will develop into, if anything. We cannot tell. It is taken up by one who has tried to equip himself for it. In dealing with Mohammedans you have to know not only as much, but more than the Mohammedans about their own religion. Mr. Dale has made that special study of the subject which enables him to meet them on their own terms. He wrote the other day saying that he was deeply interested and found people coming to talk to him quietly by night, to find out what they can about this Christian creed. There has been some attempt made in past years by Miss Foxley in her school work. She has struggled manfully, if that is the proper word to use about a lady, anyhow most bravely, to carry on her little school on the other side of Zanzibar Creek. That, Mr. Dale finds, will be the nucleus for his future work. He has got a strong hold on the people who come there, and what he has begun will, by God's help, grow up to be a greater work. Another lady, Miss Clutterbuck, who was at Masasi, has begun work at Dunga, riding out some fifteen miles with a zealous energy to work among the people in the middle of the island. We want to develop that work, as people away from the town are less under the influence of Mohammedanism and more accessible to teaching.

One question which has been brought home to us has received an answer, a question often asked, "Will these people in Africa ever be fit to stand alone? Can they be relied on? If the Mission were withdrawn, would not

Christianity be shaken off like a cloak, and leave them, with their heathenism underneath, untouched ? ” Well, the answer has been given in the last six months in our mission station at Masasi. The only priest there was Daudi Machina, a native priest. He lived about fifty miles from Masasi, at a place which is now called Chingulungulu. As soon as the Mission was burnt and when he knew the staff had been obliged to leave, this native priest stood at the front there, and called all the teachers and others together in the little temporary girls’ school, the only building besides the cattle shed that is left unburnt. He said to them, “ We have been taught for many years ; now God has put us to the test, and we are to prove what we are going to do.” And he organized very carefully that the school work was not to be interrupted. All the schools and the books and materials were burnt, but still the work was to go on, and it has gone on, and every week this native priest has to go round and round, visiting in succession all the principal centres and mission stations, to celebrate the Holy Communion, and to minister to the spiritual needs of the people. And he has done that entirely on his own initiative, not because he would get any special praise or reward about it, but because he felt it was his work, his duty. So they can stand alone. They can rise to their vocation. They can carry on work just as if we were not in Africa, faithfully and devotedly and sincerely, the work which God has given them to do. I was talking to the Bishop of Lincoln and told him some more details, and he said, “ How it develops personality : how the trouble has shown that, and brought out among the African people that strong personality which shows that the faith has entered into their lives, that the Lord Jesus Christ has got a grip of these people, and they are able in His strength and might to do the work that God has for them to do.” I might mention that it is not only this native priest, but all the teachers, who have thus acted well. The teachers came together in the same sort of way, and have been carrying on the work and doing as far as they were able everything to teach the people committed to them.

It is a difficult country and a dangerous country. The danger to health we all know, but there is this great danger—Africa either makes a man or ruins him. Again and again one sees that. A man goes out, perhaps, not firmly rooted in the faith, not strong in his own spiritual life, and the country is bad for such an one. To those who go, let me say it is a great test which will be put to them ; they will either come back better, or much worse. There we are brought face to face with the realities of our religion. Here in England we have so many other influences that we do not seem to look the truth as straight in the face as we do in Africa. There we have to stand alone, as it were, and unless we have the great power and strength of the Spirit of God in us, it will be for our loss and not for our gain. Let us remember that : how difficult the work of the missionary is, how much depends on us, how we Christian missionaries are to these people in Africa typical specimens of the Christian life. What we are they will expect that they should be also. No use our living careless lives if we wish to make them strong servants of Jesus Christ. We must set the standard, and it is for that you must again and again send up your prayers to Almighty God that those who are in that prominent position, with so many critical eyes resting on them may indeed humbly, with the grace of God helping them, let their light so shine before men that men may see their good works and glorify their Father which is in heaven.

### The Evening Meeting.

The Chairman (CANON SCOTT HOLLAND), who was enthusiastically greeted, after some introductory remarks, went on to say : As we have our two Bishops here to-night I feel inclined to put to them all the problems and questions that are haunting our minds at home ; but I think I will really venture to put one terrible problem to them and to you, a problem which marks the critical character of the moment in which we stand. That old question of the equality of man was a matter that we held to, of course, and believe, and it was always for ourselves a great religious question, and we debated it in the spiritual domain, and we were

ready to assert that in the light of our belief in the Incarnation this followed as an inevitable consequence, that all were one in Jesus Christ, and on a level of equality in worth before the eyes of the eternal God with whom we have to do. That was the matter that we discussed in a spiritual way.

We had to encounter ordinary foes ; the benighted traveller, for instance, who is always saying nothing at all because he has travelled ; that experience disables him from having a proper balance or judgment about any matter whatever ; because he has disguised from himself the facts by having seemed to have seen them. We have the greatest contempt for the man who has been round the world and who comes back and states "you are not equal, and certain races cannot rise up to the level we assume." We had won about that : we had no qualms. But at the moment to which we have now come this question has passed out from the purely spiritual domain, from the region of missions and religion, into the political and social and economic sphere. It meets us again as a practical matter about which we have to come to some real conclusions, which may be desperately wrong. As an empire, for instance, we have to say where we are, and what we are going to do with the yellow and black races. It is very important for us to ask ourselves at this moment whether this civilization of ours, this industrial civilization, is going to give the right answer, the one we believe in. This question has only just reached us here at the heart of the empire.

In London it is most extraordinary and refreshing to notice we are absolutely right-minded on all these social questions. I know no subject on which a Londoner is so absolutely convinced as this of the equality of the human race. Nothing less disturbs him than the question of a man's colour. Not only ourselves here and other Christian people, but all London is singularly generous and cheerful-hearted about the equality of the human race. I have told you before of a friend of mine, coal black, who went through Oxford without ever discovering he was black. No one said he was, and he never found it out. He does not know it yet. He is practising at the Bar in Manchester,

and considers he is as white as any one else. I have been in Hyde Park, and when I looked to see an earnest Socialist I saw, not a white Socialist, but a deep-coloured black Zulu : he was talking to London at large : he is talking still. There was London unmoved, clustered round him, drinking in wisdom, and London did not make the slightest difficulty. He was talking day by day and hour by hour. And so a friend of mine took the chair at a political meeting in Paddington during the Election. He was the only person surprised to find that the candidate for whom he was speaking was a dark Hindu, and they asked the Hindu how he would deal with famines in India, and he said he would propitiate the Deity. That was not the answer you would expect. London was quite prepared to elect him, and several constituencies do elect them. I do not believe London would be surprised to find on the Government bench in the House of Commons a whole group of people who looked like Christy Minstrels. They would take it as all right. It would not surprise them at all, so large-hearted and equal-minded are they.

But just at this moment there comes in the pressure from outside to the heart of the empire. The questions are coming up in their most urgent shape. The matters may be occurring far away, perhaps in Queensland, where they are sending people back who came from the Melanesian Mission, and are being driven back to their island. Or it may be the matter of the Indian coolies in South Africa, who are British subjects, but still are an object of untold suspicion, and are barred at every possible point. There is the whole of South Africa pressing against the admission, not only of Chinese, but of Indian coolies, our own friends, the men who might be sitting in the House of Parliament. There is the whole Kaffir question. From every corner of the empire this same matter is coming home to us here in England, and old London just accepts things as they are, black or white. Well, we have to make up our minds, and it is an anxious question, What is going to be the imperial answer about the equality of races on the social and economic side ?

As the answer comes up to us from economic civilization,

it is saying on its rather bad side, "These races are below our level ; these races have not the gifts that can rise, and are on the whole better in uncivilized conditions, and they work very well on the lower plane," and we are adapting our social system to this dual basis, in which there shall be the white man paramount over all the skilled trades, and below the white man, shall be working this dark black mass. We are falling into that arrangement, and it rules the whole economic market in South Africa. Economic civilization is leading us to that, and leads not us but others to a far worse conclusion, there in the Congo, for instance, where civilized men have decided that natives are incapable of work unless driven to it, have no rights in mind or money, and only exist to be exploited by the higher civilization. That is the worst answer.

But even the highest answer of all is difficult to meet. A man of the highest character said to me : "Here we are : we white people have fought our way to a certain stage of civilization which has an enormous past behind it, and we have arrived at results won by sweat and blood, and this depends on a certain amount of history and of character in yourself. You have wants, and they are responded to by the great civilization you have built up ; you cannot allow any race to get in there which has not gone through similar discipline. They have only savage wants, and yet they will undermine you enormously. You cannot and dare not admit them to cut in below you, without the toil of having won the day that has dawned for you and them." That is a strong argument and difficult. And that, again, says : "you must hold them out in some way : you must put them in wire fences, and keep them to their proper places. You cannot have them as equal citizens where you are, because they are not lifted to your level."

Well, now, those are the questions coming home to us in England ; and of course you do not expect me to answer them this evening. They are as hard as they can be. I do not know where we should be if you and I were not prepared to say, "I do not know about it." I am going to fall back on Christianity and say, if for the moment I do not

know how to meet your problems, there is an enormous force going to be turned on which has not yet come into play. Your calculations are made before the day this Christian force, this spiritual force, has acted, and this force may produce any change in the whole scene. There are capacities of revolution in it, and what will happen when it has once got hold of these dark races, neither you nor I can say. We know that amongst the changes which will come there will be some which will put present calculations out of court. What wonderful things you and I believe will happen in South Africa or Central Africa when once Christianity has laid hold of the people. We do already see something volcanic in the changes Christianity is producing in Africa. I cannot get out of my mind and imagination the picture of those twelve Zulu prisoners, rebels, shot down by us the other day for rebellion, possibly rightly, but all saying up to the last moment the Lord's Prayer, accompanied by a priest of our Church to their execution, and spending the night before in singing Christian hymns. It must be a right way for Christianity to come out, but there is something which is going to produce a disturbing change. And I suppose that whether people are African or European or English, there is an element in Christianity that may join in lustily with that. They are always telling you of a change in the habits of coloured people when they become Christians. Yes, and I think it will disturb us more yet. And all corroborates the idea that Christianity will produce enormous changes. And that might lead us to different conclusions from any that perhaps we come to now.

We will hold on to the great picture of St. Paul as to what it may mean. The Bishop of Southwark the other day, speaking of Christian missions, referred to St. Paul as one looking at the situation which must have seemed so desperate to him, knowing nothing of how Christianity would lay hold on races, only falling back on reason, knowledge, and imagination, which gave him hold on the power of his creed, holding by that, and always speaking of "the great mystery," that had its root back in the creation of the world. St. Paul let his imagination and reason go on the

great creed of the Incarnation. "I leave," he would say, "results to happen; I cannot tell what they may be; I cannot help it; here is my vision, here is my mystery, here is the great thing which God has done for the whole world at large, and all creation is summed up in it." There is that poor man, going on from city to city, seeing bad churches going to ruin before his eyes, and yet holding on to that great conception of what may be, always hoping that the whole empire, of which he could only touch the fringe, would pass in within the range of this immense gospel he had to deliver. "I bow my knees," he said, "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Thus he was always seeing the whole body, the whole human race, summed up in Christ. "That He may grant you, according to the riches of His glory,"—always knowing there was an immense power behind him, the riches of God's glory, that is what is pressing in behind. "To be strengthened with might by His Spirit in the inner man"; that they may hold themselves together in spite of all adverse facts; "that Christ may dwell in your hearts by faith." Love is the interpretative creed, and faith is the ground of it: "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." There is the vision, the mystery, the deep imaginative creed to which he still clung. Always, he felt, we are but a little thing, and the facts are against us, but the whole of this slow, patient action of God goes on to the last day, and there is an immense future, riches, and glory, and splendour, and power, and we are but a little moment in the movement which goes on to the great far-off divine event.

How are we to calculate what Christianity may be from the little things at our feet? God moves forward with the whole weight and form of this great power of the Incarnation, "the riches of His glory, the fulness of Him that filleth all in all."

We have in some ways a harder task than St. Paul. He had at least behind him in this great creed the voices and the judgment and the verdict of the highest philosophy of his day, that was proclaiming the great equality of all men, and that all men could be equal, in the power of reason, whether high or low, rich or poor, free or slaves. And so, though he felt the facts were hard, yet he could still feel, "I am at one with all the great powers of man, as they move in the highest regions of thought." But we to-day find on the whole that the great judgment is going against us just now. They say, "Give these people the lower level : they are meant for that." We have therefore to throw ourselves back, first on our great creed, then on all that has happened since St. Paul's day and ours. We know all that he never knew in these two thousand years of the power of Christ. And in the remembrance of that evidence we can say, however much men may deny it, that we shall hold to all these impossible things which are yet going to happen, the impossible things which are going to happen in Central Africa, and all over the world, when Christianity gets abroad, and does its work ; the impossible change that is going to take place over the face of the earth, which will reverse every calculation of man. We will hold to the vision, and believe, in the evidence of the past, that there will be many more surprises in the future than there have ever been in the past ; and we will be content to pray St. Paul's old prayer, the prayer that believes in the impossible, that goes up to Him that can do exceeding abundantly above all that you can ever ask or think by the working of that strange power which is behind us, a power of which we have no measure, no standard, and only feel just the symptoms, and know not of the strength and form and might ; by the working of that power in men there shall yet be glory, real living glory, over all the earth, through the Church, in Jesus Christ, ages after ages, and world without end.

#### THE BISHOP OF LIKOMA.

This is the first time I have been present at an anniversary meeting, and I should like, at this splendid gathering, to

acknowledge my consciousness, ever since I came home, of the marvellous love and devotion and zeal in England for the work of this Mission, a work of which far the greater part is being done here at home by those who make it possible for us in Africa to go on, and by those, above all, who are supporting us, holding up our hands, by their regular intercessions.

In speaking this evening there are only one or two points on which I should like to enlarge.

First : the goal and aim of the Mission is, and always has been, to build up a purely native African Church, a self-supporting Church ; and therefore you have some right to say, do you see any sort of advance in the direction of a native Church, a self-supporting Church ? Now, by self-supporting Church the very last thing I mean is a Church simply that can pay its way. And in our part of Africa, where the average day labourer gets the equivalent of a penny for his work, we cannot expect anything very great in the matter of contributions. And yet, even in that respect we see a growing desire on the part of the Africans to be self-supporting. Offerings at the services increase, I think, steadily in amount, and towards the cathedral which we have been building in Likoma the native Christians there, out of this wonderful wage of a penny a day, for the general run of them, have already made an offering of something like £26, and will have made themselves responsible for more than double that amount in free labour by the time the cathedral is finished. Still, if I thought only of the matter of contributing to expenditure, I should feel that we had made little advance in the direction of a self-supporting Church. What we want to know is whether the people are learning to stand alone as Christians. The Bishop of Zanzibar has shown you what tremendous encouragement is given through what at first looked like a great disaster in the matter of the raiding of Masasi. I have had some similar experience, not in raiding yet—that may come—but in the power of the natives to stand alone and uphold the banner of the Christian faith. I have one native priest, Yohana Abdallah, and I felt so strongly this need of building up the native Church

that I have tried how far it was possible to put him on a par with the white clergy, with regard to the keeping of his station, not in the matter of dress and manner of living, not on a par with the white people in European habits, but in responsibility ; and for years he has been in full charge of Unangu and the district round it. At least once a year I pay him a visit, and hold a Confirmation. Each year I have taken some member of the staff with me, and I always say to him, "I want you to give me a candid opinion of what you see at Unangu. Whether you think the native priest is being held in respect, and is able to do his work, and to do it efficiently." And in every case I think those who accompanied me came away full of enthusiasm and wonder at the admirable way in which the station is managed, and how the work has increased. Therefore, with the experience of Masasi, and with the experience of Unangu, we may say there are distinct signs of the possibility of a self-supporting Church in God's good time. I have not put so much responsibility on the deacons, naturally, but so far as they have been tested, they have responded nobly to the trust put on them, and shown that they can support the responsibility laid on their shoulders.

Then, building on the past, we have now got the organization of the Likoma diocese into such a condition that it is possible to go into a new village, where there has been no station of the Mission, no Christian work at all, and with the leave of the chief to start a school, and to see a boy pass right away, first through three standards in his village school, on to a higher school, where he can reach a fifth or sixth standard, across to S. Michael's college opposite Likoma, and after two years' training, be certificated. We can watch him pass through his time in teaching ; and, having had a good record for some five years, if he is called to it, he can go to S. Andrew's theological college, and after his residence pass an examination, and be ordained as a reader ; and, if it seems God calls him, he can go to theological college work, and pass through training as a deacon, and later can be ordained for the priesthood. The schools and colleges have been got, and we do not need to wait for boys to come to a head sta-

tion. We can take them straight out of a new village. That points to the growth of the purely native Church.

The readiness of these boys to offer themselves for work as teachers is wonderful, because we pay them very little indeed. They can get more in other ways, higher wages and an easier life, and yet our college is always full. We have always some sixty boys, and could get more without difficulty if willing to receive them. They recognize this as the profession in which they can best work for God ; and it may lead them on, if Gods calls them, to the priesthood. There was one very remarkable instance that occurred at Kota-Kota. There was a boy who had done well at school, and for some reason he did not take up teaching. It was before my time. This boy went into a European store with a trader. He did so well that he had risen to what to him meant the high wages of eighteen shillings a month. After some three years he announced that he wished to become a teacher, and the trader said to him, "You are used to our work, and we trust you, and if you stay we will give you twenty shillings a month." But the boy (we call them all boys) said, "No, I want to be a teacher." He went to college, where all he got during his time of training was his food and sufficient cloth for the clothing of himself and his family. I think it came to twelve yards for three months. He got no wages at all. And when he had passed his examination, and become certificated, he went back to the very place where he refused the twenty shillings, to begin his work at twenty yards of white calico a month for wages.

The second point I wish to touch on was mentioned last year at the annual meeting ; that was the growth of Mohammedanism, and the part our Government seemed to take in the matter. It seemed, and I think it seemed with some justification, that our Government in British Central Africa was favouring Mohammedanism at the expense of Christianity in this way : rules were laid down that if a Christian Mission wished to put a school in any particular village, they must not only (as the Mission always did) get the consent of the chief and head men, but they must then have

the chief and head men brought before the Collector of the district, to signify that at least two-thirds of the people desired the school. If that condition were not fulfilled, the Collector said, "No school." But the Mohammedans were allowed to have schools without reference to the Commissioner or his inferiors. I do not suppose it was intentionally done to favour Mohammedanism and to check Christianity. When I brought the matter before the Commissioner, and showed him how it was hindering our work, and how Mohammedanism, which is spreading very rapidly, was being helped, he was quite sympathetic. He went to the Collectors in our districts, and gave them instructions not to interfere with our putting schools in different villages, unless the people came to say that they were having a school forced on them against their will, and that it was likely to lead to a breach of the peace. Since that time, in all respects Government representatives in British Central Africa have been most sympathetic, and friendly to us with regard to our work.

Mohammedanism is growing in a wonderful way. It perhaps ought to shame us as Christians to see their greater zeal and readiness to provide trained teachers (such training as they have) for Africa. I suppose they really send a thousand missionaries into different parts of the country where we do not send ten. I believe at the great colleges in Cairo and outside it, the Africans in training run into thousands, not all perhaps going out as missionaries, but every Mohammedan is bound to be a missionary. Many of them are sent by chiefs and others from different parts of Africa that they may get training, and go back to their own villages as teachers. As soon as one of these comes back into a village, we know that the difficulty of making any headway, getting any hearing, is intensified tremendously. I have noticed in the past four years the villages which had no signs of Mohammedanism in them when I first passed through, have now one after another their mosques and boards with texts from the Koran standing there. As a religion, I think it goes very little way indeed, but it is probably part of a great scheme of Black *versus* White. Moham-

medanism seems to me only an incident in what does not belong to any particular part of Africa, but what you can see in every part of Africa, the restlessness of the natives, and a desire, not unnatural, to turn those white people out and to keep their country for themselves. In the interests of civilization and Christianity, we feel we are bound to go on. On the part of the natives there is no special wish for this Mohammedan teaching, but they wish to turn out the white man ; and before I left Lake Nyasa I saw signs of it in all directions. People had come down to preach "Africa for the Africans." We thought it was something to do with the Ethiopian movement. But more is being put to the credit of that movement than it can bear. I do not think it is strong enough to spread so far as this movement of "Africa for the Africans" spreads now. They were telling people to put away everything white, to wear blue cloth or red instead of white, as signs that presently all white people were to be put away. Mohammedanism is only taking advantage of this restlessness, but still it grows, and that it grows to such an extent is only the greater incentive to us to try the harder to endeavour to capture Central Africa for our Blessed Lord before it is captured for the false prophet.

As to the health record of the Mission, I do not want to trespass on Dr. Howard's ground. I am looking at it from the point of view of a layman. During the four years that I was out, we had a perfectly favourable record of health, largely, without any question, due to the splendid work of Dr. Howard and the nurses who work under him (cheers). In those four years, by the goodness of God, we had no death at all in the Likoma diocese, and the average of those invalided only came to one a year, and every one of them returned to England strong enough to take up work in a less dangerous climate. If God calls any one in the midst of their work we can rejoice. Since I came home two members of my staff have died. Mr. Philipps, after giving the whole of his clerical life to work in Africa, was taken to his rest in the middle of it ; and, as we look at it, we cannot do otherwise than rejoice in this life laid down, and in the acceptance of the complete

offering for the work there. Mr. Partridge's death was mysterious. We do not know what was the cause. But there, again, was a young man who gave all he had to give, gave himself and everything he could do, freely to Christ for His work and whose life was a beautiful example during the four years that he was there. And him "God touched," and took without pain at a moment's notice to Himself. If God takes those in their work, I think none of us feel inclined to murmur in the slightest degree, but when members of the Mission get this early virulent form of fever, and recover sufficiently to be invalidated, it seems to me a sign that their work, which was accepted, has been done in Africa, and they are called to work somewhere else. That accounts for the retirement of four who were invalidated, but who in every case, had it not been for a Bishop and for an intolerant Medical Board, would have only too gladly gone back at any risk to live and die in their work in Africa.

N.B.—Want of space obliges us to hold over Dr. Howard's speech for our August number. We are not sure that this is not an advantage, as it is so unique in itself that it will be more likely to get the consideration it deserves when read apart from the other speeches.



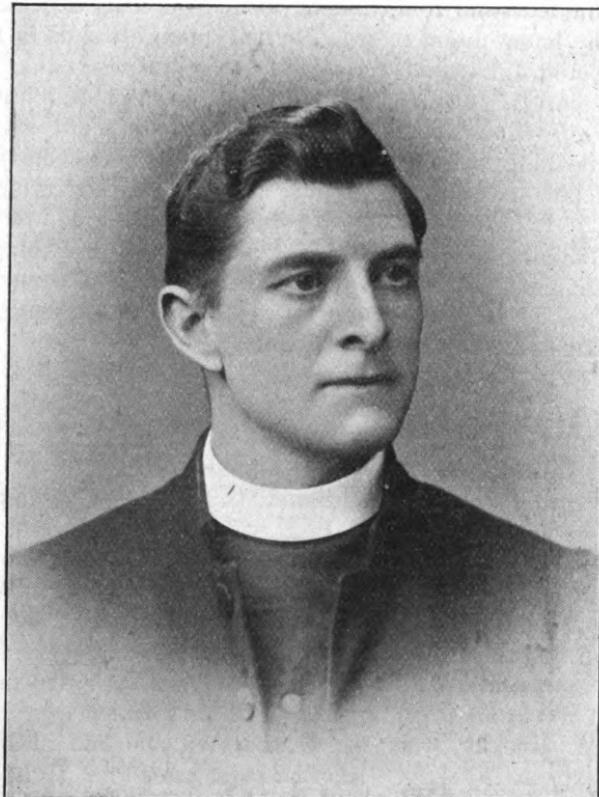
PANELS FOR REREDOS OF SIDE ALTAR, LIKOMA CATHEDRAL.

## John George Philipps.

We have received the following letter from Archdeacon Johnson dated Mar.

31 :—

" I felt physically stunned when Mr. Lyon told me a few minutes ago that John George Philipps had been called away. Thank God he had been taken to Likoma, and felt cheer-



REV. JOHN GEORGE PHILIPPS.

ful there, L. tells me. The doctor kindly came across from Bandawe, and left on the Friday morning, and he died this morning early, and was to be buried to-day, about 5 p.m. Lyon came down purposely to tell me, and hopes to go on to Kota to-morrow after the celebration. How can one rise to the meaning of such calls? I am powerless. May our Lord take up my cause. How sad it seems that I do not know who of Philipps' friends to write to and pour out my heart; but it is far from being all sad. He was a devoted priest, and never lost his interest in the people, so that the darkest times could never have seemed to him meaningless suffering. Once, when we nursed a native Christian in his last illness, three months ago at Malindi, he

spoke with buoyant hope and trust, far more simply hopeful in this matter than I could feel. The terrible side of death seemed hidden from him, and he looked on it as a going home ; may he have found it so. He had many friends in England ; one could appreciate the warm and gentle heart that had not been clouded. I would earnestly ask your prayers, and those of all *really* interested in our work, that I may not miss our Lord's meaning in these dealings. It was a comfort having an earnest fellow-worker present with me in the ever-growing field.

"I heard of his loss here at Mtengula, off the steamer *Chauncy Maples* just as I first heard of dear Maples' death off the gunboat. It is very dark, making one cry out for our Lord. He can comfort the mourner in England, and support our Bishop in these new trials."

## Our Staff.

**Change of Address.**—Archdeacon Evans is now at *Weti* Pemba, where letters should be addressed to him.

**Departures.**—The Bishop of Likoma, June 9, via the Cape. Mr. W. E. Tomes for Masasi, and Mr. A. S. Kearton (a member of the Office Staff) for Zanzibar, June 9. Rev. W. H. Kisbey for Korogwe, Rev. H. A. M. Cox and Miss Ethel Parsons (new members) for Likoma diocese, June 23.

**Arrivals.**—Rev. G. H. Burnett, Mr. E. A. Craft and Mr. S. Lyon from Likoma, May 31. Miss Thackeray, June 9. Rev. M. Mackay, June 12. Miss Wallace and Miss Gibbons are expected shortly. Rev. R. Prior the end of June.

**Retirements.**—Miss Margaret Berkeley, who for so many years has worked in the Mission both at Mbweni and in the Island of Pemba, has been obliged, owing to private reasons, to withdraw her name from the list of the active members of our staff. It will be remembered that Miss Ruth Berkeley, to our great loss, had to leave Zanzibar some years ago on account of her health. Their example of faithful service in the Church of Christ will not soon be forgotten by the people in Africa, for whom they have done so much ; and we know that their prayers are always ours and their help as far as possible.

The Bishop of Zanzibar has told the Rev. W. G. Webster that he must not return to the Zanzibar Diocese. The Bishop feels that, owing to the dangerous form of the illnesses from which Mr. Webster suffered in Africa it would be too great a risk, and moreover his return is forbidden by the Medical

Board. Mr. Webster is heartbroken at the thought of not going back, and the readers of CENTRAL AFRICA will, we are sure, sympathize with both Mr. Webster and Mr. Piercy in their trouble.

The Rev. W. C. Piercy, who, before going to Kota Kota in 1903, acted as our Organizing Secretary for the Eastern Counties, has been obliged, owing to family affairs, to send in his resignation to the Bishop of Likoma, who has reluctantly accepted it. We know that it is only a stern sense of duty that has caused Mr. Piercy to retire, and we also know that he cherishes in his heart the hope that he may one day be able to return to the diocese which he has served so well, and to the Mission of which he has been so devoted a labourer.

Owing to being constitutionally unfitted, the Rev. G. H. Burnett has been forbidden by the Medical Board to return to work in Central Africa.

**Our New Members.**—The REV. H. A. M. Cox, after leaving Ely Theological College, was ordained to the Curacy of St. Paul's, Balsall Heath, which post he resigned on being accepted by the Bishop of Likoma for work in his diocese.

MISS ETHEL PARSONS, who has also been accepted by the Bishop of Likoma, was trained as a nurse at S. George's Hospital and was there for six years, only resigning this year to go to Nyasa.

The REV. C. W. KER, who at present is working at Gainsborough, has offered his services to, and been accepted by the Bishop of Likoma, and hopes to leave for Nyasa early in 1907.

**SOME OF THE BISHOP OF ZANZIBAR'S ENGAGEMENTS.**—July 1st, Aylesbury; 8th, Weybridge; 9th, Woburn Sands; 11th, Grantham; 12th, Southwell; 13th, Hull St. Mary's; 15th, Newcastle Cathedral.

## Home Jottings

THE RECEIPTS to May 31 compare as follows:—

	1905.	1906.
General Fund . . . . .	£5,756	£5,733
Special Funds . . . . .	2,617	2,896
	<hr/>	<hr/>
	£8,373	£8,629
	<hr/>	<hr/>

**Change of Address.**—The Rev. W. E. Philpotts has left Southampton and all letters relating to work in the South of

England should now be addressed to him at Park Lodge, Reading.

**Lent savings.**—The total received for this year's collection, less the cost of boxes (£24), has been £197.

**Wanted.**—£300 to complete the sum required for the Mackenzie Memorial Church.—Mr. George asks for three painted windows for the East end of this church.

**The Telegraphic Address** for use in England has been discontinued.

**The Anniversary.**—The Offertories and Collections on the Anniversary amounted to £120, rather more than in previous years. Literature to the amount of £12 16s. 8d. was sold.

**The Barrow Church Congress.**—The Local Committee which has charge of the arrangements for our Exhibition during the Church Congress have been fortunate in obtaining from the authorities of Charterhouse the loan of the Livingstone relics in the school's possession. Apart from the unique interest which all friends of the Mission have in the great missionary-explorer, there is a considerable proportion of Scotsmen in the local population to whom these relics of their great countryman ought to prove an attraction. We are indeed grateful for the promised loan. The Refreshments Committee have decided to provide suppers this year, to meet the requirements of our many friends who at former exhibitions have had to choose between dinner and the Exhibition. Contributions in money or in kind will be welcome, and may be sent to the Viscountess Dunluce, Walney Island, Barrow. It is hoped that the Bishop of Southwark will open the Exhibition.

**Meeting for Local Secretaries and Correspondents.**—The Meeting on June 7 went off most satisfactorily. A short service with hymns and a helpful address from the Bishop of Zanzibar commenced the proceedings at 4.30 p.m., then followed tea, inspection of the publications and general conversation, after which the Secretary spoke a few words on the necessity of trying to get more subscribers for the Magazines among working parties, guilds, etc. There were forty-six present. We hope to have these meetings regularly in the future.

**Mohammed.**—As there has been some little confusion lately about the spelling of this word, some spelling it with a u and a, i.e. Muhammadanism, we have referred the matter to our President, the Bishop of Southwark, and he gives it as his own opinion and that of others with whom he has consulted that

the above is the better way, and for the future we shall strictly adhere to it.

**Orthography of the name Mohammed or Muhammad.**—Both these are permissible. Others (Mahomet, etc.), are wrong. The difference between these two arises from the varying pronunciation of the short Arabic vowels in the nearer and the further East.

1. Mōhāmmēd represents very nearly, in the English scale, the pronunciation of Arabia, Egypt, Syria, etc.

2. Mūhāmmād is the Indian form, on the "Hunterian" system of transliteration in which short ā = u in mud.

As the former is the standard pronunciation of Arabic, I think that Europeans are justified in adopting it. Anglo-Indians in India may prefer the latter, which is the form used in Romanised Urdu.

**In Memoriam.**—The friends of Miss Campbell of Sleaford have subscribed £7 7s. as a memorial to the long and loving services rendered by her to the Mission.

**Religions of the World.**—According to the latest estimates, the total population of the world to-day is 1,603,150,000. Of this total, rather more than one-third—exactly 563,000,000 profess Christianity. Of these, 350,000,000 are Roman Catholics. There are 222,000,000 Mohammedans, 107,000,000 Buddhists; Jews number 9,000,000. In China 283,000,000 practise the cult of ancestry. The Brahmins in the world number 223,000,000.

**G.F.S.**—We gladly note that East and Central African Missions formed one of the subjects for study and instruction in connexion with the Reading Union of the Girls' Friendly Society during the past winter. Great interest has been manifested, and the knowledge of the U.M.C.A. shown in certain papers we have been privileged to see makes us both thankful and hopeful. In some cases also most useful needlework has been done for the Mission.

**United Sale for Missions.**—We are going to have a Stall this year at the Church House United Sale on behalf of Foreign Missions, and we shall be glad to receive contributions. The Hon. Mrs. Ram, 59, Courtfield Gardens, has kindly undertaken to superintend the Stall. The Sale will be as usual in November.

**Illustrated Cards for Schools, etc.**—We have only had two letters hoping that the Mission will issue small illustrated cards for distribution amongst Schools and Coral League Branches. Will others who would find these useful kindly send a card to the Editor.

# WANTS

Office to prevent gifts being sent twice over.

are always urgently needed for our hospitals  
Between twenty and thirty bandages are  
ages would be most gratefully received.

ys.

and ball full size; ball may be of composition.  
men and big boys, and surpluses.  
balls, needles 5 and 6.

Fisher-Watson, Lancing House, Coombe  
to receive fancy tin biscuit boxes for Africa.

MBWENI, loosely knitted vests for children,  
OMA, vikwembas. KIUNGANI begs for kanzus

. 9. PEMBA, kofias, patch-work quilts.

John Key, 2 ft. by 3 ft., dark blue with  
LINDI, medium and large white kisibaus.

Turkey twill. MSALABANI and Central  
8, and 29 inch in *large* quantities. Pieces

ard for the tailor's shop. HEGONGO and  
sheeties of handkerchiefs or coloured

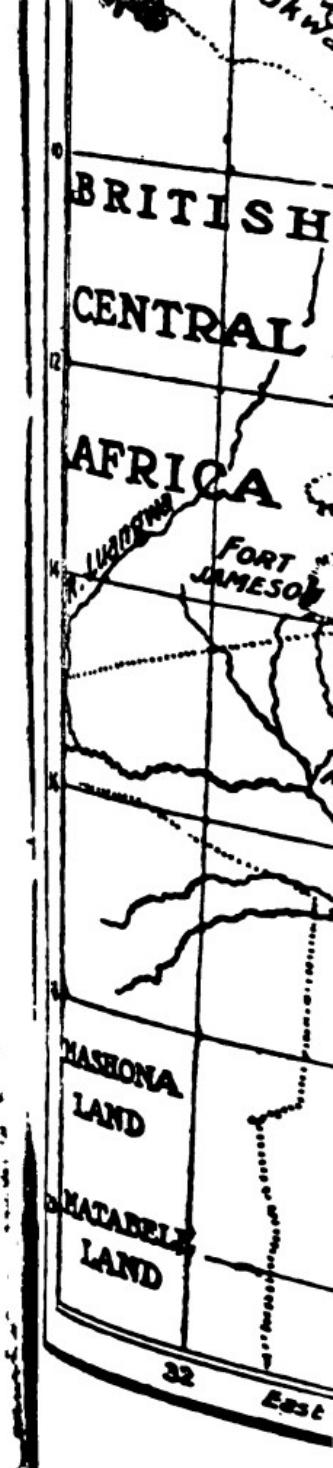
y 1 yard; coloured head squares, pieces  
chintz, print, calico, in lengths not less

, skukas, chikwemba and girls' sheeties  
y 1 $\frac{1}{2}$ , or for the smallest 1 $\frac{1}{4}$  yards by 1

run selvage-way. Pieces of all sorts and  
e or flannel to make patchwork "blankets."

Miss Fage asks for the School for the Blind,  
etting leather, Turkey twill, print bags,

for patchwork blankets or patchwork  
in flannel lining. A sanctuary carpet,



**BRITISH**

**CENTRAL**

**AFRICA**

FORT  
JAMESON

R. Luangwa

PROTECTORATE

MAKOLOLE

Mashona  
LAND

Matabele  
LAND

LIV. MAGWANGWARA

CHIWA  
MI

R. Mtarika

WANYASA

Shirwa

Chinde FIE  
UNIVER  
EAST CE

32 East of 34 Greenwich 36 38

*The name implies  
STRENGTH,  
PURITY &  
FLAVOUR.*



"coca that I like so well."

CHARLES CAMERON, C.B., M.D.,  
of the Royal College of Surgeons, Ireland.

---

e in the Trade.

ED 1728.

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No. 284

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# UNIVERSITIES' MISSION TO CENTRAL AFRICA.

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*Office Hours.—10 to 5; Saturdays, 10 to 1.*

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**Telegraphic Address for Zanzibar, "ULEMA, ZANZIBAR"; for Nyasa, "ULEMA, FORT JOHNSTON."**  
REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A." and crossed  
"DRUMMONDS."

## Mail Days, &c., August, 1906.

Aug. 3 3 8 11 16	Mail to Zanzibar ( <i>vid Brindisi</i> ). Mail to Zanzibar, Nyasa and Tanga ( <i>vid Naples</i> ). Mail to Zanzibar ( <i>vid Marseilles</i> ). Letters expected ( <i>German</i> ). Letters expected ( <i>French</i> ).	17 21 22 26 31	Mail to all parts ( <i>vid Genoa</i> ). Letters expected ( <i>German</i> ). Parcel Post Zanzibar. Letters expected ( <i>British</i> ). Mail to Zanzibar ( <i>vid Brindisi</i> ).
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For Nyasa every Friday *vid Cape Town*. For Zanzibar every Friday *vid Aden*.  
Country Correspondents must post one day earlier.

**N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.**

## "AFRICAN TIDINGS" illustrated, for AUGUST, contains—

HOSPITAL LIFE.  
A CONTRAST.  
RICE GROWING.

KOROGWE IN OLD DAYS.  
DISTRICT VISITING.  
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## The Mission Staff.

### Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.

Likoma.—Right Rev. GERARD TROWER.—1902.

### Archdeacons.

Nyasa.—Johnson, W. Percival '76—"C. M."  
Zanzibar.—Evans, Frederick J. '97—Pem.

Magila.—Woodward, Herbert W. '75—Mag.  
Masasi.—Carnon, Alfred H. '90—Mas.

### Priests.

*Abdallah, Yohana .....	'94—Unan.	Glossop, Arthur G. B. ....	'93—Kota.	*Schoza, Samuel .....	'94—Kig.
Baines, Philip H. ....	'90—Mbw.	Jenkin, Albert M. ....	'95—Mpon.	Smith, Evelyn B. L. ....	'84—Ny.
Brent, James W. ....	'95—Mbw.	Kisbey, Walter H. ....	'93—Kor.	Spurling, Henry W. ....	'92—Mas.
*Chiponde, Samwili .....	'98—Mkun.	*Limo, Pietro ....	'93—Mkusi.	Stead, Francis T. ....	'95—Kor.
Cox, H. Aldwyn M. ....	'89 & '96—Trev.	*Machine, Daudi ....	'95—Mas.	Suter, Walter B. ....	'91—Mal.
Dale, Canon Godfrey. ....	'99—"C. M."	Mackay, Malcolm ....	'90—Eng.	Webster, William G. ....	'90—Eng.
De la Pryme, Alex. G. ....	'95—Mas.	*Mahaliwa, Cecil ....	'86—Mich.	Weston, Chancr. Frank ....	'98—Klun.
Douglas, Arthur J. ....	'91—Lik.	Marsh, Richard H. ....	'91—Ny. Col.	White, Joseph C. ....	'97—Mag.
Eyre, C. Benson ....	'96—Mton.	Pearse, Francis E. ....	'90—Eng.	Wilson, George H. ....	'95—Nkw.
Frower, Cyril C. ....	'93—Zan.	Porter, Canon Wm. C. ....	'90—Mas.		

### Deacons.

*Amball, Augustine. ....	'98—Msam.	Malisa, Eustace. ....	'98—Chla.
Burnett, George H. ....	'95—Eng.	(*Mdoe, John B. ....	'97—[ ]
*Chitembi, Cyriani. ....	'95—Mas.	*Mkandu, Yustino. ....	'91—Mas.
Clarke, John P. ....	'99—Kota.	*Msigala, Kolumba. ....	'93—Mas.
*Kamungu, Leonard. ....	'92—Lung.	Ngawejje, Silvano. ....	'93—Mas.

### Laymen.

Russell, Robert A. ....	'95—Mal.
*Saidi, John. ....	'98—Mag.
*Swedi, John. ....	'99—Mbw.
*Usufi, Daniel. ....	'91—Mas.
Winspear, Frank. ....	'96—Ny.

### Women.

Baker, Frank H. ....	'94—Kig.	Hopkin, Thomas. ....	'95—Mag.
Brimcombe, Alfred. ....	'92—Mton.	Howard, Robert. ....	'99—Eng.
Browne, Malcolm Frank. ....	'96—Ny.	Lyon, Samuel. ....	'94—Eng.
Crabb, Albert H. ....	'92—Lik.	McLean, Charles. ....	'99—Mkun.
Crair, Ernest A. ....	'94—Eng.	MacLennan, John E. ....	'94—Eng.
Deer, William E. ....	'92—Klun.	Makins, Arthur. ....	'98—Pemb.
George, Frank. ....	'99—Lik.	Moffatt, Ronald. ....	'99—Trev.
Harrison, Charles H. ....	'93—Eng.	Roskelly, Fredic. M. ....	'94—Trev.
Haviland, Henry Alfred. ....	'95—Mag.	Russell, Walter E. ....	'93—Kor.

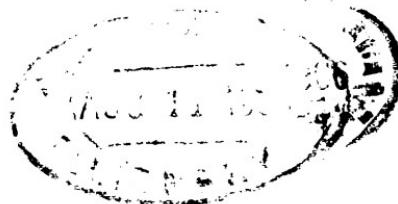
Abdy, Dora C. ....	'92—Kor.	Ellis, Wilhelmia. ....	'93—Hosp.
Andrews, Mary A. ....	'98—Eng.	Fage, Mabel. ....	'94—Kota.
Armstrong, Mary. ....	'91—Lik.	Foden, Frances Ellen. ....	'95—St. Mon.
Baeraud, Mabel. ....	'97—Pemb.	Foxley, Alice. ....	'94—St. Mon.
Bennett, Honor Mary. ....	'96—Heg.	Gibbons, Annie. ....	'99—Mag.
Berkeley, Margaret A. ....	'89—Eng.	Goffe, Amelia. ....	'93—Eng.
Blackburne, Gertrude E. ....	'99—Eng.	Gunn, Louisa. ....	'90—Mag.
Boorn, Amy. ....	'98—Kor.	Howes, Margaret E. ....	'99—Mag.
Bowen, Margaret A. ....	'96—Eng.	Hopkins, Sarah. ....	'91—Mbw.
Brewster, Hannah. ....	'98—Eng.	Jackson, Jane E. ....	'99—Kor.
Bullen, Mary W. ....	'93—Ny.	Jenkins, M. A. ....	'95—Ny.
Campbell, Eleanor N. ....	'95—Mbw.	La Cour, Michel A. ....	'92—Mbw.
Candy, Katherine. ....	'94—Hosp.	Lewis, Lucy H. ....	'93—Eng.
Choveaux, Josephine. ....	'99—Zan.	Lloyd, Margaret E. ....	'91—Klun.
Clutterbuck, Eva. ....	'94—Eng.	Mann, Norah L. ....	'94—Mal.
Coates, Caroline M. ....	'92—Zan.	Medd, Hilda. ....	'92—Lik.
Dee, Janet (Mrs. ....	'92—Zan.	Minter, E. Kathleen. ....	'98—Eng.
Dunford, Lizzie M. ....	'95—Mag.	Murton, Alice S. ....	'94—Mal.
Dunn, Annie M. P. ....	'95—Hosp.	Newton, Mary. ....	'90—Kota.

Assisted by 19 Native Readers and 287 Teachers.

**EUROPEANS—116. AFRICANS—306. Total—422.**

\* These are Native Clergy.

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# CENTRAL AFRICA.

NO. 284, XXIV.]

AUGUST, 1906.

[PRICE 1d.

## An Urgent Appeal

THE BISHOP OF ZANZIBAR wishes to say that the condition of the Mission is at present one which causes him very grave anxiety. Recent letters from Magila report that Archdeacon Woodward is very unwell, having had a most serious illness last month, and being quite unfit for any travelling about. Mr. Prior has received the offer of a living in Cornwall and has left Korogwe for England. Mr. Frewer cannot live on the mainland; and the doctor has ordered his return to Zanzibar. It is of the most urgent importance that at least one, and if possible two, priests should go out at once to Magila. Mr. Webster is not allowed to return, by the advice of the Medical Board, so the clerical staff in the Magila district is now reduced to its very lowest ebb. Thus the prospect before the Mission in that part of the country is most serious. Temporary help is being given by Mr. Weston whilst Kiungani is closed for cleaning, but what we want are new men who will throw themselves with all their strength into the Mission with a view, possibly, to carrying it on themselves in the near future.

Mr. Kisbey has gone back to Korogwe, but he has already had a serious illness and his health cannot be depended on.

Mr. White at Msalabani is the only other European priest in the country of any experience.

The Bishop earnestly trusts that his appeal may not be in vain : he is leaving for Zanzibar himself before long and would be most thankful if he could find any one to go out with him, to take up this most necessary work, and relieve those who are so greatly overwhelmed with anxious cares and responsibilities.

## A Fatherless Station

WITH very great regret the Bishop of Zanzibar has been obliged to ask Rev.W.G.Webster not to return to the Mission, in consequence of the report of the Medical Board, who strongly advise, on the ground of health, his retirement, since a return to Africa might lead to fatal consequences. Mr. Webster had a very serious illness some two years ago at Korogwe. He was then moved to Kigongoi, the new hill station in the Usambara Mountains, where it was hoped he would be able to live in safety. He had, however, more fever there, not indeed of the same serious nature as at Korogwe, but sufficiently severe to require him to be invalided home, and his health in England has not been such as to encourage the Bishop to urge his return to East Africa, in face of the decision of the medical advisers of the Mission. Mr. Webster's loss will be widely felt and his place is one which it is difficult to fill.

A good start had been made at Kigongoi, and great hopes were felt for the future of the Church in that region. It is a station of considerable difficulty and also of great importance, and needs a man of experience and tact, as well as one with some gift for languages. *It would be a great misfortune* had we to withdraw from that district, but the staff of clergy at Magila now is so reduced that it is difficult to see how we can put another European priest there at present. It only emphasizes the urgent need for at least two new priests for this archdeaconry alone.

In addition to this urgent appeal from the Bishop we quote the words of the Rev. W. Kisbey from his speech made at the anniversary :—

“A small church has been built at Mayuyu by the converts entirely on their own initiative. If only priests would offer, the Bishop would be able to start a new station there as he did last year at Kigongoi in the Shambala Mountains under Mr. Webster, and which is now in charge of Padre Samwil Sehoza. But it seems almost selfish to talk about a new station when one thinks of the needs of

other places. Speaking as the representative of the Archdeaconry of Magila, the great need of the district is for more clergy. At Msalabani, for instance, there is Archdeacon Woodward, who, although he has done over thirty years' work in Africa and is now entitled to less arduous work, has at the present time, owing to the death of Padre Harrison, *more to do than he ever had before.* We have all felt *that* death more than we can possibly say, but nobody perhaps has felt it quite as much as the Archdeacon, for Padre Harrison was his loyal and devoted colleague for some years. If only some priests would offer, say, for two years ! It would be a safe offer to make, for once the spell and fascination of the work is felt one longs to devote oneself entirely to it. For it *has* a great spell and fascination, and beyond this there is the knowledge that one is obeying the injunction of our Blessed Lord to go into all the world and be witnesses to Him even unto the uttermost parts of the earth."

---

## S. Mark's Theological College

THE Bishop's Commissary has asked me to explain the changes in the position of the Theological College.

To do so, I must recall the fact that some two years ago we bought a piece of ground, or "shamba," next door to Kiungani, with a convenient stone bungalow built on it. This is our own freehold. It was acquired in order to prevent Zanzibar heathen from building quite close to our school boundaries.

In the next place, let me remind your readers of the sudden decrease in our staff of clergy, and the consequent difficulty of providing for the proper supervision of our mission stations. On the eve of his departure for England the Bishop asked me to establish the Theological College on the new shamba, and to take charge of it, while still continuing the work at Kiungani.

He also instructed his Commissary to arrange with the Government either to relieve us of the lease of Mazizini, where the College was originally, or to give us leave to

sub-let. They have taken the second course. The advantages of the scheme are these :—

1. Our Theological College will stand upon freehold ground.

2. It will be possible to combine the work so far as a Priest-in-charge is concerned, without in any way mingling the two establishments. The Theological College will be quite separate from the School, the boys will not enter its grounds. But one Priest will be able to supervise both works.

3. The properties of Mazizini College are used in the new buildings. The houses for students are being pulled down, and the greater part of the sticks and roofing, and all the doors and windows come in for the new houses.

There is very little loss of money ; in fact, when you write off against it the seven years' tear and wear at Mazizini, there is really no loss.

4. The rent to be got for the present house, or its price if sold, will leave us with money in hand after all the changes necessary in the bungalow have been made.

The new College will be quite a separate establishment. The ordinary services of the School Chapel will serve for the students, but they will have their private oratory in the College. Should it ever become necessary to divide the work of supervising the two establishments, there will be no need of further building or outlay. Thus we have a great number of advantages to set against the passing feeling of disappointment that some may naturally feel at the closing of Mazizini.

I am anxious that every one should understand that St. Mark's College is still an entity ; and that the change of locality is not a change of policy, nor does it involve financial loss. Perhaps people in England will find it hard to realize the ease with which the change has been made.

One candidate for Deacon's orders is in residence. We expect three candidates for Readership from the Magila country ; and next year we shall probably be in full working order. I would ask the prayers of all our supporters for this most important part of our work.

FRANK WESTON.

# Dr. Robert Howard's Speech

## AT THE ANNIVERSARY

IT has been said that a school is the first thing. But there is something else that must go hand in hand, and has gone hand in hand since our Lord first preached Christianity. Christ came to preach the Gospel, and to heal the sick. And if in the early centuries those two functions were united, and now in the process of specialization have been divided and apportioned to different individuals, still in a Mission they must be again united. If a Mission is to appeal to the natives of Africa, we must care not only for their souls, but for their bodies.

Medical work in itself is an object lesson to the African. As a race they have intense natural affection. The love of a mother is as great as it is in England. But they have not natural sympathy. I do not think the African cares anything for his fellow man as such. If he is a member of his family, or of his tribe, yes, then he has duties towards him; but he has no sense of responsibility for his neighbour. Suppose a man in a journey falls sick in a village, the chances are that he will be left to die there. He is a stranger; what claim has he on any one in the village? Or suppose you tell some one to look after him, several things come in. For one they fear lest they may be said to have caused his death. I say medical work is in itself an object lesson in sympathy, and is bound to have an influence.

Five years ago, when I was back in England, I could not tell you much about our medical work, because it was hardly organized. We were feeling our way. It is all very well to go out and tell the natives you have come to preach the Gospel. They do not much believe it. And the priest has to show in his life the meaning and the claim of Christianity. And the same way with the doctor. It is of no use going out and thinking at first you will have grateful patients flocking to you. You have got to work slowly, gradually, and it is slow work building up a practice in Africa.

In the early days of the Mission much had been done

towards gaining confidence. When I first went out, there was a regular dispensary and many patients, and confidence was being gradually obtained ; and the factotum was a dear old stout lady whom we commonly called the Duchess. She was a person whose life had been saved by Dr. Robinson. She was most truly grateful, and did more than any one person to gradually gain the confidence of the natives of Likoma in the good intentions of the medical work of the Mission. But now, looking back over five years, I think we can see much advance. Five years ago you could only say there was a temporary native hospital at Likoma, and an appeal was issued to give hospital accommodation at Kota-Kota. Now we can say there are native men and women's hospitals both at Likoma and at Kota-Kota. There are about 300 patients a year in these two hospitals. Perhaps some of them are in hospital two months, and that means a good deal of influence on a large number of people. For the growth in the medical work we are most sincerely thankful. And still more I wish to record my thanks to those who have taken a special interest in the medical work, and have undertaken to support beds or "mats" in those hospitals. Without special support of this kind we should not have felt justified in having these hospitals as full as they are. Sometimes, when the work looks expensive, and the priest in charge is thinking of his quarterly account, it is a great blessing for the doctor and the nurse to be able to say, "It does not matter if the hospital is twice as full, because it is not costing the General Fund anything."

The Bishop has spoken on the value of churches, and, above all, of a cathedral as witnesses for our purpose there. Surely our hospitals are a similar witness. I remember, when we were building the native hospital at Likoma, a number of the chief people in the town, regular heathens, perhaps Mohammedans, would come to look at it from time to time. It went out that a larger house than any other was being built for sick people. They can understand a big church, and Mohammedans can understand it. But the hospital was a new fact ; many Mohammedans

did not recognize it. Here we were building the biggest native building on the station for the sick people. I believe that was a great object lesson.

And then at Likoma I think we have rather a beautiful allegory. With the consent of the Bishop, portions of the late pro-cathedral, partly built by Bishop Chauncy Maples, and enlarged to be a temporary cathedral for Likoma diocese, have been preserved. The portions in bad repair were pulled down, and the whole thing reconstructed to make a native hospital. And if the work is to combine the two things, no fitter ending could have been devised for the old pro-cathedral. These portions of the old structure have been altered and transformed into the native hospital.

And if the buildings themselves are witnesses of what we are there for, I think the influence of residence in the hospital undoubtedly very often tells on the native. Sometimes our patients are absolute heathens. They have not come in contact with Christianity. A person comes from a village some twenty miles away, and has brought some sort of payment to claim admission. It may be that he has just heard the hospital is a nice place to be in. If he is a suitable case, he is admitted. When you get inside, the building has an influence too. Next to the church, the best building on the station should be the hospital. Inside, he finds it is an imposing building with pictures on the walls and a number of fellow-sufferers. In every other respect it is as like as possible to his own home. You must not have too many rules or regulations, or the place too like an European hospital. It is a square building with a cement floor and is kept very clean, so the patients do not have "jiggers." That they appreciate. When we were first discussing the plans of a native hospital, the question of a fire was a difficulty. Natives like to have it in the middle of the room, and to squat round it. The natural thing with him is to move his bed over the fire if he feels chilly. Sometimes he gets burnt. If you visit a sick native, you will sometimes find him with the fire underneath his bed. So we went back to the old-fashioned chimney corner. There is a big fireplace, with two or three seats on either side.

When a native patient comes, as far as possible we let him live his own life. If he wants to bring relatives, if he comes from a distance we allow one to be with him, so as to establish confidence. And, for the rest, we find that when he has been there for a day or two he gets tired of doing nothing, and he sees some other patients doing some kind of work, and he learns that they get paid a certain amount for it. And so he comes and says he would like to do some work. He is given whatever kind of work he can do, such as making mats or string. We try to give them work to do. We give them fair notice they are come to work, and that they must realize that we are doing a lot for them. I frequently tell them that this hospital is supported by Christians at home, and that the Christians at home have heard that out in Africa there are people who are neglected when they are sick, and, because their religion tells them they must attend to suffering, they have sent their offerings to support the hospital out there. But one does not want to pauperize them, but instil some principle of self-help. They always agree. We say, "You have food and medicine all paid for out of the offerings of the Christians at home, but if you earn some money you must pay your contribution." Out of their wages of 8d. or 1s. a week they pay 4d. a week for maintenance. When you put that before the patients they readily accept it. Sometimes after three or four months they go away cured, with two or three dress suits in the form of yards of cloth.

If children come into hospital they must go to school, and one hopes that a good many patients start on their mission-course from the hospital. A boy sometimes comes from a distance, from a place where there is no school, and he seems to take an interest in everything. One sees no more of him, but one must believe that the boy has seen something which will make him think. He has seen that the Mission has a power, has principles, which have caused the erection of the hospital, and brought people to take trouble and care for him. And when the boy goes back home, all this must have some influence.

Every now and then one gets most encouraging cases,

cases where the hospital has definitely brought men into the Mission. More often, one has to go on in faith that the influence exists. And, as an evidence of that, I could tell you a story of one patient who came into hospital at Kota-Kota. He was an old chief from a village eight miles north of Kota-Kota, a big man in his way. He was suffering from cancer, and nothing could be done for him. The nurse did all she could. After a while, it became plain that his disease was incurable. Instead of going home in a discontented way, he sent a messenger for his head men and his big canoe. He had them all up in line, and sent for the nurse. He then sat up in his bed, and explained that he had called them because he wished them to understand that he had come into the hospital, and that the nurse had done everything that could be done : she had come by day and night, and blistered him (which they dearly love) ; but now it was clear that he could not be cured and was "going home," but he had called them to tell them that the work which the Mission did for him was good work, and that the Mission was to be held in no way responsible for his death ; all were to understand that the Mission had done what it could, and that he was only "going home" because his disease was incurable. This man was a heathen, untouched, you may say, by Christianity, but still it was a remarkable speech from a native, who cannot get out of his head the idea of witchcraft and the evil eye. If a crocodile takes a person, it is because some one has sent it. If a lion kills a person, some one is accused of sending the lion by witchcraft. In a place where superstition holds the field, a speech like this is an indication of unseen work which the hospital may be doing.

We not only treat the natives, but we try to train some native assistants. (See *African Tidings*, August). The African is not naturally a nurse. Anything distressing or unpleasant he most cordially hates. So it is by overcoming his natural repugnance that the African can ever become a good nurse. You must choose a trustworthy boy. He has to be given charge of the dispensary at times. He must be a good Christian and educated. One tries to lecture on physiology.

You can teach the native a good deal. Naturally the African has a wonderful power of imitation. You can teach him more by showing him than by book-work. We have now two fairly reliable dispensary assistants.

Do not think that the work is anything like finished. Next year we hope really to do something towards organizing medical work in the Yao parts. Now, at Malindi, we have a temporary hospital. In our new health station, Mtonya, if it is to be a success, it must have a nice European and native hospital. There you have to deal with Mohammedanism, and I think our experience will agree with that of others that there is no power towards softening the hearts of Mohammedans and the natives you get in a Mohammedan village, like medical work.

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## Time Saved

OUR readers will remember one of the Likoma workers telling us how much time a bicycle would save in going round the Lake villages. ("C. A." March, page 24). A bicycle was given, and the following letter speaks for itself :—

"I am now equipped for another trip down the river, starting tomorrow (May 2), and how joyful I feel ! Your bicycle has come just in time to take me this journey. We spent Monday afternoon in putting it together ; all the work on the station stopped when that great case appeared on my verandah, and then the grunts and 'gracious me's' in Yao as the box was opened ! But if you could have heard the shrieks and whoops when I rode away in triumph round the mission and through the village, it was great ! inspiring ! It was very funny, too, when I got to the wide road and raced away from the people—how they howled !

"It is a splendid machine, the very thing for the work, and how thankful I am for it, especially at this particular time ; it could not have arrived at a more needful moment " (owing to Mr. Burnett being invalidated).

In another letter Mr. Jenkin tells how much time the bicycle saves as he is able to get so quickly from one place to another and visit two schools in one day. He says he has ridden 407 miles visiting from station to station in five to six weeks.

## Masasi Church

MASASI is one of the oldest of our Mission centres on the mainland. Bishop Steere first started it ; Bishop Maples and Mr. Porter carried on the teaching in the early days. It has had many trials and troubles to pass through : the Mission station has twice been destroyed, and has moved its site three times. The original Masasi had a small stone church, now in ruins ; the second and present Masasi had only perishable buildings, all of a temporary character ; but last year it was felt that the time had now come to build a permanent church, to be the mother church of all the district. Last July I laid the foundation-stone, only a few weeks before the raid occurred, which has for a time put a stop to the progress of the building ; but only for a time, we trust. Indeed, Mr. Tomes, the architect, has already started for Africa, hoping to be able to resume the building work on his arrival.

The church is to be dedicated to St. Bartholomew. We have hitherto had none of our greater churches under that dedication, though St. Bartholomew's Day has for so many years been kept as the Mission festival. It is still so kept at Masasi, and, indeed, it was just after the celebration of the festival last year that the raid took place. We trust that another St. Bartholomew's Day, though it cannot be this year, may see us with the finished building.

The church is to be a large stone building, and is designed partly by Mr. F. George, but with considerable alterations and additions by Mr. Tomes. It will stand on the hills on which the station is situated, and be a conspicuous object for many miles.

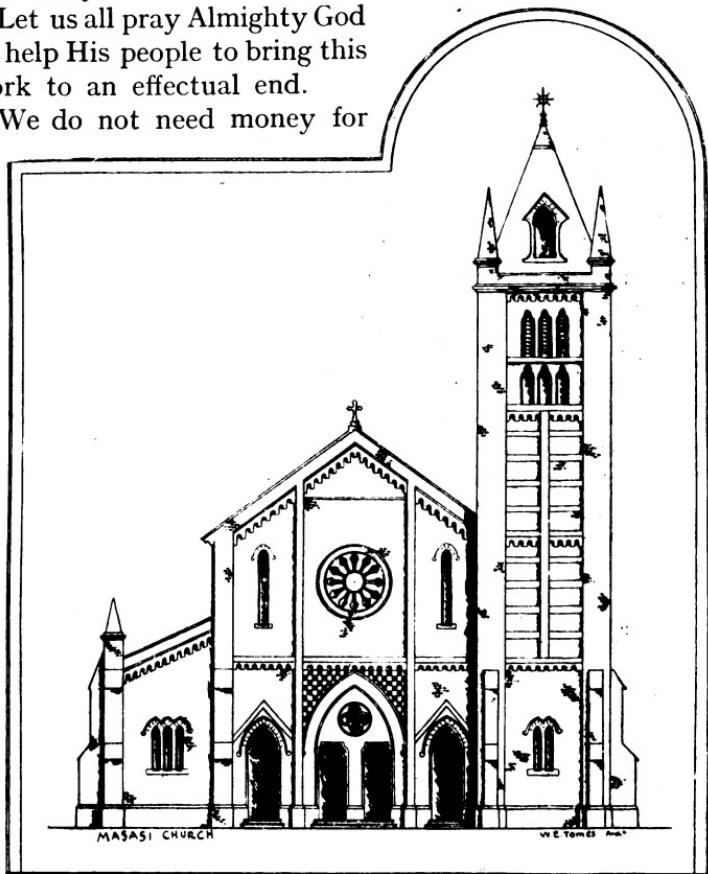
We like big churches in Africa ; they are often much too large for the present number of Christians in the district, but their bigness reminds us that there is plenty of room for others to come in. We look forward to a growing body of Christian people, and do not build just to supply the needs of the present generation.

The church should be the largest and finest structure in the Mission station : the centre and the crown of them all. It is the city set upon a hill which cannot be hid, and

built to last for many years—perhaps even centuries. People come and go ; changes of all sorts sweep over the land ; but the church remains the same : a symbol of the eternity of Christ's spiritual kingdom which shall never pass away.

Let us all pray Almighty God to help His people to bring this work to an effectual end.

We do not need money for



PROPOSED NEW CHURCH.

*the building* ; that we already have. But we need many prayers that what has been begun in faith and out of love to our Lord may, by His help, be perfected ; that as the edifying—that is, the building-up of the spiritual Church—has gone on all these years, so the material building may not fail of its accomplishment.

✠ J. ZANZIBAR.

# Masasi

WE have received the following extract from a letter from Archdeacon Carnon to the Bishop.

*May 10, 1906.*

"Our Easter in spite of the cramped space and other discomforts (of the temporary church) was a happy one : we were together again. The number of communicants was not quite up to last year owing to some being still scattered by the war and other causes. We had 350 communicants at Masasi, however, of whom about 150 came to the 5.30 service. Mr. Porter was at Majembe for Holy Week and Easter and there were 88 communicants. On Monday, Tuesday and Wednesday in Easter Week I was at Mwiti, and had 107 communicants. I was intending going on from Mwiti to Chiwata, but as I was packing up to start, a dead silence fell over the scene, the women and children running off, and a deputation waited on me urging me not to go on, as the enemy had appeared suddenly in the night and burnt down Chitangali and it was said they were going on to Chiwata. The porters were afraid to go on if I was with them, so I had to come back to Masasi. News shortly after came from Danieli (the deacon at Chiwata) saying the enemy had gone in an opposite direction. So I started off again and was able to give Communion there on Low Sunday to 98 and to baptize 19 adults and admit 16 catechumens. Each night at Chiwata I was guarded by about twenty men, who came out at sunset with their guns and left at sunrise. At Chingulungulu Padre Daudi had 257 communicants, at Newala, 42, making a total of 942 in this archdeaconry, a matter for much thanksgiving in such troublesome times. I have since spent a Sunday at Nanyungu where over 30 more who could not come to Masasi for Easter made their communion. Mr. Porter is at present travelling about, visiting some of the out schools for a couple of weeks.

Our companion in flight, the Benedictine Father, Thomas Spieser, has been made Bishop in place of Bishop Cassian.

It will be nice to see the place built up again and the church

finished. I am preparing seventy or eighty for baptism when you come : it will be a joy if I am able to see them confirmed also."

We are sorry to say that the Archdeacon's health is by no means good ; the anxieties of the last year having told upon him. Mr. Spurling returned to Masasi in July, and probably the Bishop will shorten his stay in England in order that he may get up to Masasi himself as early as possible in September.

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### League of Associates

As members of this League it is *binding* on us to be Missionary "Witnesses." There are two thoughts I should like to bring before you, *Compassion* and *Obedience*. Our Lord had compassion on the multitudes, they were very dear to the Heart of Jesus. We do not like multitudes, we dislike to be crowded. Our Lord had compassion on them. How then are we to show our compassion? It must spring from a spirit of *self-sacrifice*. We should feel pity for the multitudes of the heathen and do all we can to bring them to our Lord by prayer and intercession, if not by active service. The disciples said, "Send them away"—this was always the solution of the disciples; but our Lord said, "Give ye them to eat." So we know there is this one thing we must not do, that is "send them away." What then are we to do, to obey our Lord's command—"Give ye them to eat"? You say, "I have little money, time, opportunities, influence, I can do little work"; but we *must* obey. Each must do what he or she can. We cannot all be Missionaries in foreign work, though if we asked the Holy Spirit to show us our vocation, and prayed over and studied the matter, I cannot help thinking that many in our own congregation might find it right to go. But you, through your admission to this League, have been given by our Lord a *responsibility* to obey in this matter. Before you enter, you decide what you are going to do as regards giving service and money, and each must see that these obligations are carried out, springing from the same Divine spirit of self-sacrifice. Each *must* use his or her opportunities. We must try and make others take an interest in the Mission by talking about it and bringing forward its claims and by giving time to work. If we cannot give personal help, we should send others to do what we cannot do ourselves. Only let us *do something*. So shall Missionary Work be truly blessed. So shall the earth be full of the knowledge of the Lord.

H. L. H.

## Chiromo Church

THE Church at Chiromo (Bishop Mackenzie Memorial) ought to be finished this year. It is to cost £600, and of this sum we have only received as yet £300.

I am hoping that this deficiency may "catch the eye" of some who would like to make a substantial offering. So doing they would contribute towards the building of a church in memory of, not only the first Bishop of the Mission, but also the first Bishop the Church of England sent out directly as a Missionary Bishop to the heathen.

. Forty years have elapsed since Bishop Mackenzie died, and many of us only know him by name. I feel strongly, however, that money ought not to be lacking for such a church.

It will be the first church to greet any one approaching Nyasa. Hundreds of persons will pass it every year. Many who do so will kneel in it to pray for themselves and for others. Some who do not yet know Jesus Christ may be led to know Him by it. In a way its altar will be an altar of "repose." The Holy Sacrifice will be offered for the servant who laid down his life for the Master, Whose life was laid down for the sins of the whole world.

From that altar also many will receive Him to strengthen them on their journey as they pass into a strange and unknown land, from which they may not return.

Others will pause there to give thanks for mercies granted them during their sojourn in a weary land, as they are returning in safety and in joy to their homes and to their friends. Chiromo Church will be a special church, a church of memories, past and future. Zanzibar Cathedral is hallowed by the memory of Bishop Steere. Kota Kota by that of Bishop Maples, and so will Chiromo Church be sanctified by the memory of Charles Frederick Mackenzie, the Mission's first Bishop, buried beneath its shadow.

T.

# The Nature of the Opposition to Missions in Central Africa

THERE is no doubt that the ripples of the disturbance in German East Africa have reached the Shores of Lake Nyasa, and were it not that our Government is acknowledged to be just *and* strong nobody knows what might have happened. There is no doubt about the secret feelings of the people in an evil place like Kota Kota, which is the stronghold of a secular Mohammedanism. When I came here in October I found that Kasamba had just suffered from the burning down of the teacher's house and the church. This was judged at the time to have been accidental, but later events have made me rather sceptical on the subject. On March 6, at midnight on Sunday, an attempt was made to burn Mwalimu Petro Kilekwa's house ; but the neighbours assisted and very little damage was done. On March 4, at 3 p.m. in the afternoon, Mgombi School was burnt to the ground.

March 21, Petro's house was again set alight to at midnight, and was almost burnt to the ground in spite of the neighbours' assistance.

The same night at Kasamba, three miles off, at 7.30, while the Teacher Yohana was instructing the old Christians preparatory to their Easter communion, his roof was set on fire at the back. This was his new house, which was just rebuilt after the former fire ; the house was saved, but while it was being extinguished and Yohana's goods being dragged out, the enemy went round and fired the dormitory, which was burnt down. The officials at Kota Kota are loth to believe that it is deliberate persecution of the Mission *as such*. I think so also, if you lay stress on the last two words.

But the Christians are subject to much persecution socially in their villages as followers of the *white* man. Though most people in their better judgment allow that the Mission does much good and no harm, yet to the individual heathen and Mohammedan we come as a disturbing factor, and when one of a house professes his belief, *there* the pull comes ! How one feels the force of our Lord's prophecy (S. Luke

xii. 51-53) : " Suppose ye that I am come to give peace on earth ? I tell you nay, but rather division : for from henceforth there shall be five in one house divided, three against two, and two against three. Then the aggrieved individual, whose sister, or wife, or mother, or boy, has, as they put it, " been dragged off to follow the wretched white man, who has come to enslave us and stop our doing all we want and like, and make us pay hut taxes, etc., " is offended.

The teacher's house with its grass roof stands temptingly near ; to burn a roof is a common form of revenge when no other redress seems handy. The Mission is not the Government, and he knows instances where the Missionaries have not appealed to the Government, and so Mission buildings are burnt. Whenever this pull between Christianity and old heathen domestic customs comes up in a village circle, the unpopularity of the former as *European* comes as a sword to divide, thus causing strife and local persecution. Who shall say that it is not good for us ?

Not *we who know* ; but it does come rather hard on the teacher who represents the Mission, and harder still on his wife and family, who in such a crisis live in fear of being burnt in their sleep. Is this a wail ? Not a bit of it. But you see how the teachers—rather how we ALL need the support and protection of your prayers.

That is the first thing ; secondly, I have felt more strongly than ever before, that we need, it may be, to sacrifice extension to pursue the policy which we have always set before us in U.M.C.A., the raising of a Native Ministry. Look at Padre Yohana at Unangu. Has it been providential that we have not, in the unsettled state of a Portuguese (so-called) Protectorate, been unable for various reasons to send white men there as we wished ? It has seemed to me a wonderful gain that his work there has escaped the odium of being called " Chi Zungu "—white man's. What we may have lost in better superintendence has been more than compensated for, in ways that we never imagined much less planned ten years ago. " Man proposes, God disposes " ; let us be thankful that it is so. The Government are very anxious that our station at Kota Kota should have iron roofs

to the houses. But I do not see any reason why we should not run the risk of being burnt down as well as our teachers, not to mention that I love a grass roof and hate an iron one, and there is also the very great difference in the cost. But it is filed against us at Zomba that we "have been warned"!

It will be seen then that there is a strong latent opposition against the Mission as being "white man," an opposition which is fanned into a flame when Christianity causes social friction, and this at times takes the form of a burnt station, though the native community as a whole would decidedly condemn such conduct.

A. G. B. GLOSSOP.

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## Mtonya Gleanings

OTHER people have written at length about our new European station on the hills, but perhaps it may be left to one who is in charge for a month only while Mr. Eyre is recruiting on the Lake, and doing business with the Portuguese officials at their headquarters at Mtengula, to glean points of interest and recount what others have not noticed.

Where a year ago there was nothing to be seen above the chief's village on the plain below the hills, now appear two European settlements, the one our Mission Station, flying the U.M.C.A. colours, the white cross on the red ground, the other the Government buildings, flying the Portuguese colours, for two non-commissioned officers with native troops have settled about a mile away from here.

The architects and builders, Messrs. Howard and Eyre, have succeeded in laying out a satisfactory station on a suitable site, and it is to be hoped that the station may be permanent, for the houses and buildings are arranged so as to eventually form a complete quadrangle when the women's quarters have been built.

The church contains on either side a fireplace with a brick chimney—for such is the cold here sometimes of a morning, that it would be sheer cruelty to expect the natives to appear at service, about sunrise, unless there was some such protection as this.



MTONYA HILLS.

scent on to the further bank being almost on a level with the bridge itself.

Flowers from the old country will grow well here, and we have now in bloom dahlias, pinks, zinnias and cornflowers, while in the kitchen-garden potatoes, carrots and parsnips are in season.

Mr. Brimecombe has been very energetic superintending the gardening, keeping the station clear of weeds, and making roads towards the nearest villages.

The people all seem pleased to see us, and we give them presents, but when the question of definite religion is

forward, and the point about having a school built and a teacher placed at their village is being discussed, then almost invariably comes the answer—"We are Mohammedans." There is no mosque or teacher, but some few years back Arabs hurriedly visited many of the villages, and impressed upon the people that it was a good thing to become "Wa-Islam," and so many, though they say no prayers, and have no real cause of complaint against Christianity, call themselves followers of the Prophet, and steadily refuse to let their children come to school, or allow their wives to be taught. Let your prayers go up to God that the hearts of many may be softened to allow the sowing of the good seed, which shall spring up and bring forth fruit, God only knows how abundantly, perhaps even an hundredfold.

A. G. DE LA P.

## Our Staff

**Arrivals.**—Miss Wallace, from Msalabani, June 28. Rev. R. Prior, from Korogwe, July 3. Miss Gibbons and Miss Andrews and Miss Rich are expected shortly.

**Departures.**—Miss Dunn, for Zanzibar Hospital; Rev. H. W. Spurling, for Masasi, July 6.

The Bishop of Zanzibar intends leaving England towards the end of August.

**Change of Station.**—The Rev. C. C. Frewer, owing to illness, has been obliged to leave Msalabani for Zanzibar.

**New Members.**—THE REV. W. E. CORBETT, Vice-Principal of Dorchester Missionary College, has offered his services to and been accepted by the Bishop of Zanzibar for work in his diocese. Mr. Corbett hopes to leave England in September.

Miss Annie M. P. Dunn was trained three years at Surbiton Hospital, and then worked for three and a half years at Hull Royal Infirmary, and within a few months of leaving England was sister at the Colchester Hospital.

**Resignations.**—The Rev. R. Prior has resigned his work in the Mission consequent on his accepting the living of Pencoy, Cornwall.

With much regret we have to record the resignation of Miss Schofield, home ties obliging her to give up her work in Africa. Miss Schofield has worked for six years in the Likoma diocese as an indefatigable teacher, and she will be much missed.

# Proceedings of the German Colonial Congress, 1905

THE following extracts made by Miss Abdy from the proceedings of the German Colonial Congress should be of interest to our readers, touching as they do so closely on our own work :—

1. The spreading of the German language as a means of communication in the Colony is not advisable.
  - (a) Because the English-speaking black population in South Africa is a danger to the State. They share the language but not the ideas of the white race.
  - (b) It is bad for the native to read German papers because he can necessarily have only a circumscribed view.
  - (c) The spread of the English tongue in South Africa has aided the revolutionary movement.
2. Only especially intelligent and well-trained natives should be taught German.
3. All Government Officers should be strongly recommended to learn native languages.

It is true that the English have often made their language the mother-tongue of their Colonies, but the English have done more than any other nation to unravel native languages.

The scholarly useful works of two Englishmen, Steere and Taylor, are published in Swahili. With these two books exact knowledge of this language is possible; no others can compete with them.

“ I have personally been convinced at the English Mission stations in East Africa that general instruction is given in the language of the country and not in English, and that only especially advanced children are taught English and not the whole school, also that they have created a very extensive Swahili literature and a monthly paper. There is no doubt that much more has been done for the development of the language of the country on the side of the English than on the side of the German.”

4. Use of the language which is most widely known, i.e. Swahili. "It may be safely asserted that Swahili will be more and more the ruling speech of the intelligent, and that other inland dialects, in so far as they are related to Swahili, will sink into local dialects." "*If people would do anything to meet the Mohammedan influence of Swahili, let them try to avoid as far as possible, without being pedantic, the use of superfluous Arabic words.*"

"We had better also follow the example of the English and turn our attention to the Masai language. Because of the great influence which the Masai have on the surrounding races their languages will approximate to the language of the dominant race."

5. The use of Latin characters instead of Arabic in all parts.

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## Post Bag

### **Zanzibar.**

*May 27.—*" I am taking a change at Zanzibar. There are lots of people to see and look up, and many old friends. Miss King, sister to the Bishop of Madagascar, is passing through on her way home and slept here last night. It is such a treat to be in the Cathedral again and hear the service well sung. Have you heard that Mr. Lister is coming to Zanzibar to take Mr. Last's place ? He will be a big loss to us all at Pemba."

### **Kiungani.**

*May 21.—*" I wanted some one to help me with the cleaning (while the boys were having their holidays) and heard of two young Arabs who had come from Pemba to be taught religion and who were trying in vain to get work, so I asked them if they would draw water and scrub floors, and they agreed. They are rather superior young men, but they came and worked with a will, singing hymn tunes and Anglican chants to encourage themselves as they scrubbed."

*May 27.—*" I went to Kiungani yesterday and looked at the new College buildings (S. Mark's, see page 199). There is a very pretty view from the house and four cottages are nearly ready for the Readers. It is what you would call 'a sweet sequence.'

tered spot,' though it is so near Kiungani. We are all too much like blotting paper just now to write for the Magazines."

### **Msalabani.**

*May 9.*—"We have put up a swing for the boys, which is much appreciated, and horizontal bars are now being fixed. My great need is kisibaus; my heart rejoiced to see over a hundred on the last list from England, but when unpacked there were just eight of the size needed, and all the rest were kisibaus for *infants, which we do not want.* Many boys are in rags, and I have to supply Misozwe and Mkuzi—150 boys in all."

### **Msalabani Dispensary.**

"We always have a good number of patients in our iron building with a grass roof. We had 240 new patients in the Dispensary last month, and, of course, many of them come day after day for various kinds of treatment, so it represents a good deal of work."

### **Kigongoi.**

*May 18.*—"We have just completed a road round this hill; it is really a cutting made in the hill so as to form a ledge. Our church is close to the side of the old road and we found that we were constantly being disturbed by the talking and shouting of passers by who, of course, do not realize the necessity of being quiet outside a church. It was most distracting during the celebration of the Holy Eucharist or when reading the lessons. But now they can take this new road and make as much noise as they please."

### **Likoma.**

"We had a delightful Easter, nearly 600 communicants. We used the large font for the first time for forty Baptisms; the new Christians joined the procession carrying lighted tapers. The teredos is up and looks very well, the colouring matches the altar panels. A lot of the church lamps have arrived, so we are able to light them for Evensong now. I have made a design for the church at Zomba; the plan is cruciform, with a central tower and two west towers. The *Chikilupi* (see C.A. June 1905); is a lovely boat, such fine large sails and goes so close to the wind; it is so nice having Padre Smith here again. I have put up a *temporary* wood cross on Padre Philipps' grave."

*March 31.*—"I cannot resist telling you a word about yesterday's services (Good Friday). It was the first time I had been in the Cathedral when crowded, such a sea of black faces, all so interested during the Three Hours which Eustace the deacon took. I sat in the front with the girls, who were so good, but I took a glance behind once or twice. Eustace was very plain and to the point and evidently reached the understandings of his hearers."

### Kota Kota.

*March 6.*—"Since the beginning of the year I have had charge of the out-stations north of Kota Kota ; Lozi, Pondagaya, the new station started by Mr. Piercy, and Kaya, but we have had to withdraw from the latter for a time owing to the dearth of teachers. This work is very interesting, and it is a real treat to get into the country districts and come in contact with natives untouched by Mohammedanism. I am hoping to spend a Sunday at Pondagaya, and see something of the grown-up people. A visit to the school does not give any idea of the numbers who come to the Sunday preaching. I can see no reason why some of these people should not be made catechumens after Pentecost. The church at Lozi is twenty minutes' walk from the school, and in the rains it is impossible to get there without a machila (hammock). How I am to expect my poor little schoolboys from Pondagaya to attend the church after they have received the cross, I do not know. I think Pondagaya will be obliged to have its own church when the time comes. We are making a special effort this Lent to get hold of the people, preaching at six or seven places in the village, and getting some of the Christians to accompany us. In church we have a course of sermons and special services on Wednesday evenings. The Baptismal classes for Easter are in full swing. The candidates are expected to come every day at 5 p.m. for a short instruction. There is an enormous lot of building work to do here ; in fact, we want a layman. It is impossible to do building work on a large scale, and supervise the schools and take half the work of the station."

### S. Michael's College.

*February 27.*—"Yesterday I went to Kango to preach, and had to wade through the river the first time since July. Today I went to Utonga, and had to wade through that river ;

it was only just over knee-deep up to the last 37 yards. I thought, 'I won't go back ; I will get through this somehow,' which I did, but it came over my coat pockets. I was not sorry to get home and change my clothes, but they were practically dry before I got there ! As I was trying to light the lamps in chapel a few nights ago, I heard a great hissing like a kitten swearing at my feet. The wind blew one lamp out ; the second would not light—some one had put it out with the extinguisher ; the third lit up too high, and still the growling increased. I was afraid to go near, but at last ventured, and found a large snake curled up between the corner of the altar step and my log of wood chair. I wonder it did not fly at me in the dark. We killed the poor creature, who, I daresay, was just as frightened as I was, and wanted to tell me so. I was very sorry to kill it in sanctuary.

"I wonder when my clothes will arrive ! I am all in rags. I have a two-inch and four-inch hole at the knees of my trousers. I have darned them up with a dark old knitted sock, after un-knitting it, and feel quite proud of them now."

### Mtengula.

"As I am back here where we were last Sunday, let me tell you that two Angoni were seen close to this place on Sunday, quite naked and starved, refugees from the German territory coming back here to beg. Numbers of them are reported at Unangu. It is strange how things work round."

### On the journey to Nyasa.

"CHINDE, I am glad to see, is having a church built, though unfortunately not one belonging to our Mission, but a Roman Catholic one for Portuguese, not for natives. Still the blot is off the town for having no church at all. At Chiromo we went to see the site of our church (Mackenzie Memorial) ; we were told it was finished but not put up, but all we saw were four pegs in the ground ! We were then told that it was to be finished when the Bishop was expected back ! Which seems rather a new way of dating operations. It was a joy to feel we were again in the sphere of active work of our own Mission. Mr. Winspear had a service on Sunday (April 1) in a banana grove for the members of our crew, most of whom were hearers belonging to the Scotch Mission and one Kota Kota boy named Boniface. The villagers had come up with bananas to sell, but we told them they must be quiet, and they stood motionless in the background."

# Editor's Box

*To the Editor of "CENTRAL AFRICA."*

DEAR SIR,—

For the first time I have had the pleasure of being present at the Anniversary Services of the Universities' Mission, and as I have lived for many years in South Africa I thought some of my impressions might, perhaps, be of interest to your readers. On my way to England I spent a few hours in Zanzibar, and had just a short time in that wonderful cathedral built by Bishop Steere. I cannot think of any other place in Africa which seems quite so sacred; it is a building of which English people may well be proud, especially when compared with the churches of South Africa. The early Celebration at S. Paul's brought Zanzibar very near. All seemed bound by a golden chain to our Blessed Lord in that sacred service.

Then came that magnificent service at S. John's. Only after living in a Mohammedan country like Egypt, does one quite realize how uplifting a service of that kind is; it makes one feel the glory of the Cross.

Then came the eloquent words of the Bishop of Zanzibar—"We of this generation represent Christianity to the natives. They have no background, the past is nothing, the present everything to them." It seemed to me these words ought to reach every colonial. Surely one would hear then less of the faults of the native, more of the responsibility of the European.

Descriptions of school work were interesting, but the account of the Likoma Hospital was fascinating. I know a native ward where curly black heads appear above spotless white sheets, and I also know how bitterly the natives dislike that hospital. I think they would rather die in their own miserable huts than go there, where everything seems perfect to Europeans, but then African and European tastes are so different.

What did all that enthusiasm at the Holborn Town Hall mean for us who cannot give personal service in the Mission field? It must make our intercessions more real, but shall it not also mean that we will deny ourselves some of the luxuries of modern life, and see that financial worries shall not add to the work of our Missionaries. Difficulties with Mohammedans, disappointments with natives, depression from climate and fever—these trials it is not in our hands to avert, but let us resolve money shall be supplied—as far as lies in our power to supply it.

CAPE COLONIST.

# Home Jottings

The Receipts to June 30 compare as follows :—

	1905.	1906.
General Fund . . . . .	£7,564 .	£7,300
Special Funds . . . . .	3,459 .	3,208
	<hr/>	<hr/>
	£11,023	£10,508
	<hr/>	<hr/>

The Telegraphic Address for use in England has been discontinued.

**S. Matthew's Westminster.** — The Foreign Mission at Home, which is quite a Missionary feature at S. Matthew's, Westminster, was held on July 5th. The School-yard, which was very prettily decorated with flowers and Chinese lanterns, was crowded with the parishioners, who numbered 500, and showed the keenest enthusiasm and interest. An address on the medical work in Likoma diocese was given by Dr. Robert Howard. S. Matthew's Parish contributed £147 5s. 2d. to the Universities' Mission in 1905-6, in addition to £20 5s. 6d. given to S.P.G. and Offertories and work to other Missions. It supports a "Family" of five African children, as well as the Rev. Samwil Sehoza and a woman teacher. It has two working parties for Missions which send out numbers of African garments. This year a window was given to Likoma Cathedral which cost £9, while a member of the Missionary Association presented the Font. The Stamp Club raised £37 5s. 9d., U.M.C.A.

**United Sale for Missions.** — We hope to have a Stall this year at the Church House United Sale on behalf of Foreign Missions, and we shall be glad to receive contributions. The Hon. Mrs. Ram, 59, Courtfield Gardens, has kindly undertaken to superintend the Stall. The Sale will be as usual in November.

**African Garments.** — Miss Fryer, 27, Kingsholm Road, Gloucester, writes to us to say that "*trade* has been very bad. Our Work Party has plenty of nice garments to sell, but has only one small order as yet." We trust that this notice may cause a run on Miss Fryer's stock, and that next time she writes it will be to tell us that she is *sold out*.

**Gifts.** — Six kneelers, and a chalice veil for Likoma Cathedral. A pair of candlesticks for Chiromo Church. "In Memoriam."

**Congo Reform.** — We understand that the recommendations of the Special Commission on Congo Reform will not be pub-

lished as they were to find immediate expression in the enactments which the Congo Government was preparing. His Majesty's Government have urged the importance of making known at the earliest possible date the results of the labours of the Commission of Reforms, but the Congo Government still decline to publish.

**U.M.C.A. Quartettes.**—We often find that our Home Workers know more about the Mission generally than the workers who are abroad (this is not meant to be sarcastic), and we are quite sure when this game, which we have just published at the small sum of 1s., and which is profusely illustrated, is in full swing, every one will be competent to take a U.M.C.A. meeting. Please send to the office for it at once. The rules are published with the game and also the way to pronounce the African names.

### In Memoriam

Rev. Canon Barlow, R.D.C. for Ardleigh and Harwich.

### WANTS

*Please communicate with the Office to prevent gifts being sent twice over.*

**THE HOSPITALS.**—Old linen always urgently needed for our hospitals for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**LIKOMA CATHEDRAL.**—Carpet 20' x 13' (£2 received).

**UNANGU.**—Footballs and toys.

**KOROGWE.**—Footballs.

**MALINDI.**—A cricket bat and ball full size; ball may be of composition. Footballs. Red cassocks for men and big boys, and surplices.

**PEMBA.**—Footballs, tennis balls, needles 5 and 6, cottons 30 and 40, a flag for Mission boat.

**FOR GENERAL USE.**—Mrs. Fisher-Watson, Lancing House, Coombe Road, Croydon, will be glad to receive fancy tin biscuit boxes for Africa.

**Dresses and Garments.**—**MBWENI**, loosely knitted vests for children, **MTONYA**, red twill sashes. **LIKOMA**, vikwembas. **KIUNGANI** begs for kanzus for boys of 5 ft. 6 to 5 ft. 9. **PEMBA**, kofias, patch-work quilts. **MALINDI**, medium and large white kisibaus. **MASASI**, coloured blankets, Turkey twill. **MSALABANI** and Central Schools, kisibaus, 25, 26, 27, 28, and 29 inch in *large* quantities. Pieces of long cloth 3d. to 7d. a yard and galatea for the tailor's shop. **HEGONGO** and **S. DOROTHEA'S ORPHANAGE**, sheeties of handkerchiefs or coloured print, 2 yards, by 1½, 1½ by 1 yard; coloured head squares, pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. **KOTA KOTA**, skukas, chikwemba and chilundu, kanzus. Pieces of all sorts and sizes of cloth, print, flannelette or flannel to make patchwork "blankets," *everything except kisibaus*. The School for the Blind, Turkey twill, print bags, belts, toy instruments, print for patchwork blankets or patchwork quilts, 2 ft. square with thin flannel lining.

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CHARLES CAMERON, C.B., M.D.,  
of the Royal College of Surgeons, Ireland.

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in the Trade.

1728.

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No. 285

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**Telegraphic Address for Zanzibar.**—"ULEMA, ZANZIBAR"; *for Nyasa,* "ULEMA, FORT JOHNSTON."

**REMITTANCES** sent to the Head Office should be made payable to "The Secretary, U.M.C.A." and crossed

"DRUMMONDS."

## Mail Days, &c., September, 1906.

Aug. 31 Sept. 8 8 14 16	Mail to Zanzibar, Nyasa and Tanga ( <i>vid Naples</i> ). Mail to Zanzibar ( <i>vid Marseilles</i> ). Letters expected ( <i>German</i> ). Mail to all parts ( <i>vid Genoa</i> ). Letters expected ( <i>French</i> ).	18 19 23 28 28	Letters expected ( <i>German</i> ). Parcel Post Zanzibar. Letters expected ( <i>British</i> ). Mail to Zanzibar ( <i>vid Brindisi</i> ). Mail to Zanzibar, Nyasa and Tanga ( <i>vid Naples</i> ).
			For Nyasa every Friday <i>vid Cape Town</i> . For Zanzibar every Friday <i>vid Aden</i> . Country Correspondents must post one day earlier.

**N.B.—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.**

## "AFRICAN TIDINGS" illustrated, for SEPTEMBER, contains—

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### Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.

Likoma.—Right Rev. GERARD TROWER.—1902.

### Archdeacons.

Nyasa.—Johnson, W. Percival. '76—"C.M."

Zanzibar.—Evans, Frederick J. '97—Pemba.

Magila.—Woodward, Herbert W. '75—Mag.

Masasi.—Carmon, Alfred H. '90—Mas.

### Priests.

*Abdallah, Yohans . . . . . '94—Unan. Baines, Philip H. . . . . '00—Mas. Brent, James W. . . . . '05—Mbwa. *Chiponde, Samwil . . . . . '98—Mkun. Cox, H. Aldwyn M. . . . . '06—Ny. Dale, Canon Godfrey. '89 & '02—Zan. De la Pryme, Alex. G. . . . . '99—M. Douglas, Arthur J. . . . . '01—Lik. Eyre, C. Benson . . . . . '90—Mto. Frewer, Cyril C. . . . . '03—Mbwa.	Glossop, Arthur G. B. . . . . '93—Kota. Jenkins, Albert M. . . . . '05—Mpion. Kisbey, Walter H. . . . . '93—Kor. *Limo, Petro . . . . . '93—Mkuzi. *Machina, Daudi . . . . . '95—Mas. Mackay, Malcolm . . . . . '00—Eng. Majalisa, Cecil . . . . . '86—Mich. Marsh, Richard H. . . . . '01—Ny. Col. Piercy, William C. . . . . '03—Eng. Porter Canon Wm. C. . . . . '80—Mas.	*Schoza, Samuel . . . . . '94—Kig. Smith, Evelyn B. L. . . . . '84—Trav. Spurling, Henry W. . . . . '02—Mas. Stead, Francis T. . . . . '05—Kor. Suter, Walter B. . . . . '03—Mas. Webster, William G. . . . . '00—Eng. Weston, Chancr. Frank . . . . . '98—Sun. White, Joseph C. . . . . '97—Mag. Wilson, George H. . . . . '05—Nkw.
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### Deacons.

*Amballi, Augustine. . . . . '98—Msun. *Chitenji, Cyriani. . . . . '95—Mas. Clarke, John P. . . . . '99—Kota. *Kamungu, Leonard . . . . . '02—Lung.
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*Malisawa, Eustace. . . . . '98—Chia. *Mdoo, John B. . . . . '97—[ ] *Mikandu, Yustino. . . . . '01—Mas. *Msigala, Kolumba. . . . . '01—Mas. Ngawejje, Silvano . . . . . '03—Mas.
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Russell, Robert A. . . . . '05—Mal. *Saidi, John . . . . . '02—Mag. *Swedi, John . . . . . '79—Mdew. *Uzua, Daniel. . . . . '02—Mas. Winspear, Frank . . . . . '00—Luk.
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### Laymen.

Baker, Frank H. . . . . '04—Kig. Brumcombe, Alfred . . . . . '02—Mto. Browne, Malcolm Frank . . . . . '06—Ny. Crabb, Albert H. . . . . '02—Lik. Craft, Ernest A. . . . . '04—Eng. Deer, William E. . . . . '02—Kota. George, Frank. . . . . '99—Lik. Harrison, Charles H. . . . . '03—Eng. Haviland, Henry Alfred . . . . . '05—Mag.
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Hopkin, Thomas . . . . . '05—Mag. Howard, Robert . . . . . '99—Eng. Lyon, Samuel . . . . . '04—Eng. McLean, Charles . . . . . '99—Mkun. MacLennan, John E. . . . . '04—Trav. Mansons, Arthur . . . . . '08—Pemba. Mofari, Ronald . . . . . '99—Eng. Roskelly, Fredk. M. . . . . '04—Trav. Russell, Walter E. . . . . '03—Kor.
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Sargent, Alfred G. H. . . . . '03—Mpon. Shannon, H. Augustine . . . . . '06—C.M. Sharp, Gustav C. . . . . '04—Eng. Sims, George . . . . . '92—Mas. Swinnerton, Robert . . . . . '00—C.M. Taylor, Edward J. . . . . '00—Ny. Tomes, William B. . . . . '04—Mas. Vine, Stanley . . . . . '00—Ny. Willcocks, Louis H. . . . . '03—Luk.
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### Women.

Abdy, Dora C. . . . . '03—Mag. Andrews, Mary A. . . . . '98—Eng. Armstrong, Mary . . . . . '01—Kota. Barrard, Mabel . . . . . '97—Pemba. Bennett, Honor Mary . . . . . '06—Heg. Blackburne, Gertrude E. . . . . '99—Eng. Bowen, Amy . . . . . '98—Eng. Breverett, Hannah . . . . . '02—Eng. Bulley, Mary W. . . . . '03—Ny. Campbell, Eleanor N. . . . . '05—St. Kat. Candy, Katherine . . . . . '04—Eng. Chaveaux, Josephine . . . . . '99—St. Mon. Clutterbuck, Eva . . . . . '04—Eng. Coates, Caroline M. . . . . '03—St. Mon. Dale, Janet (Mrs.) . . . . . '02—Zan. Dunford, Lizzie M. . . . . '95—Mag. Annie, M. P. . . . . '06—Hosp. Wilhelmina . . . . . '03—Hosp.
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Assisted by 19 Native Readers and 87 Teachers.

EUROPEANS—115. AFRICANS—806. Total—421.

\* These are Native Clergy.

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# CENTRAL AFRICA.

No. 285, XXIV.] SEPTEMBER, 1906. [PRICE 1*d*.

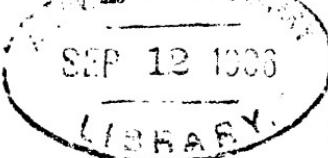
## Sunday Morning at Msalabani

THE sort of question that people so often ask us when we come home is, "What do you *do* out there"? And we missionaries find it so hard to give a satisfactory answer, because most of us are engaged in doing what seem such ordinary things. The routine of the station has become to us so commonplace; contrasts between church-life in Africa and England, which strike those at home as quaintly interesting, no longer seem so to us. Therefore we evade the question, by relating some particular incident in our missionary life, which has not at all the same interest for our questioner.

And so, in the hope of satisfying some who may really want to know, I set myself the task of trying to picture in words what we do on an ordinary Sunday morning at Msalabani, the central station in the Magila Archdeaconry.

The first event is the waking bell at 5.45 a.m. The schoolboys immediately turn out of their dormitories, and go down to the river for their morning wash, and each boy when he returns brings up a bucket of water for the day's supply. At 6.20 a single bell begins to ring. This calls people to Matins, which is said at 6.30. There are present at this service, the catechumens of the school, teachers living on the station, boys who are going to communicate, and a few others, including Christian and catechumen boys from a distance who come here overnight, and find a corner to roll up in and sleep the sleep of the just. At 6.30 also there is an English celebration in the Oratory. This enables most of the mission staff to have a light breakfast at 7 o'clock and so

225



avoid the strain of waiting until after the long service which is to follow.

At 7 o'clock the bells begin. Oh, those bells! They are quite unique. There are six of them, small and light, but of a very sweet tone. They are rung by the pressure of the hand on pieces of board, which again are attached by cords to the clappers. The boys love ringing them. They strum on the pieces of wood and the bells just seem to tumble over each other in a joyous disregard of order and method. And then occasionally the ringer presses down several boards at once making a dreadful clang. It reminds one exactly of a custom in some villages in England, where the local ringing-choir attempt what they call "firing" on great occasions. The bells go on at intervals till 7.30, when the church has begun to fill.

The men and boys, who sit on one side of the church, are most of them dressed in the long white garment called "kanzu"; the women and girls, who sit on the other, are clothed in what we call "sheeties." A stranger would imagine that the ladies had taken table-cloths of every conceivable pattern and hue, cut them in half and wrapped the pieces round them, tying coloured handkerchiefs to match on their heads. It is a picturesque congregation. There is generally a



A BONDE WOMAN IN A SHEETIE.

Churching just before service begins. And here let me say that we follow the rubrics very strictly. The woman comes to church " decently apparelléd," i.e. she wears on her head a white covering, which corresponds to the Churching veil of old time. One or two matrons kneel beside her and bear her company during the office. She never fails to bring the "accustomed offering," and in most cases she has prepared herself to receive the Holy Communion, which, as the Prayer-book says, "is convenient" for her to do.

At 7.30 the choir come from the vestry and proceed to the west end of the church ; the Priest, servers, and two cantors take their places in the chancel, and the latter begin the Litany, singing it as far as the Priest's part.

During the hymn, which is sung between the Litany and Celebration, people crowd into church. Some are late because they live a long way off, perhaps a walk of two hours or more. But the majority are late because they are Central Africans, and consequently have no idea of time. There is not the least disturbance. They come in (as they walk out at all times of the service) perfectly silently, and kneel down in some vacant spot.

The musical service is adapted from the Plainsong of the Mediæval Church. Those who know, and have had years of experience of African singing, say that it lends itself to greater reverence than any other setting of the Holy Communion service that has hitherto been attempted. In the hymns, the congregation have an opportunity for what they dearly love, viz., a good old shout, and the men of course try and find the parts. But there is no getting away from the fact that the Bantu tribes have no natural ear for this art in the same way that the South African or West African negroes have. Teachers who can read their Tonic Sol-fa tune-books sing quite nicely, but the ordinary native when he " puts in Bass," as he calls it, can only be compared to a bassoon player who has not been long in the band.

The sermon comes after the Gospel and before the Creed, for the sake of the catechumens, who sit behind a rail near the door of the church. The men listen to the sermon very attentively, much more so than the women ; who soon

get tired and begin to arrange their own and look at their neighbours' "sheeties." But the babies are the preacher's chief distraction. They are supposed to be asleep on their mother's or godmother's back, but they generally wake up during the sermon and talk. The Archdeacon reminds these mothers every now and then that when they go to market they do not take their babies, but manage to find some one to look after them ; he suggests that they should do the same thing on Sunday morning. However, it seems to have as much lasting effect as sermons on punctuality.

After the sermon come the notices, etc. Included in these are often some that are not heard in an English church. For instance, the congregation is told that So-and-So having broken the seventh commandment, or somebody else having taken part in some bad heathen customs, are put under the censure of the Church until such time as they show signs of true repentance. And then sometimes the Priest comes down to the west end of the church, and receives such an one back into the congregation. Next follows the dismissal of the catechumens by the Deacon. They kneel, and the congregation remain standing, and a short litany and prayers are said on their behalf. Afterwards the priest tells them to "go their ways in peace."

Similarly a prayer is said for those under censure, and they are dismissed also ; and those at the back of the church will see one or two leave the penitents' pews (the only ones in the nave) and quietly follow the catechumens out of church. After that the officiant starts the Creed and the service proceeds in the ordinary way.

Perhaps one thing a stranger would notice is the prostration of the whole congregation at the Consecration prayer. Since there are no pews or seats, this act of worship is as simple as it is striking. A congregation of free-born Africans is reverent above all else ; reverence in church is as natural to them as good manners are out of church.

After the last hymn the native churchwardens go into the vestry to count the alms in the orthodox way ; they also value the offerings in kind, such as Indian corn, rice, etc. The congregation troop out into the quadrangle, where

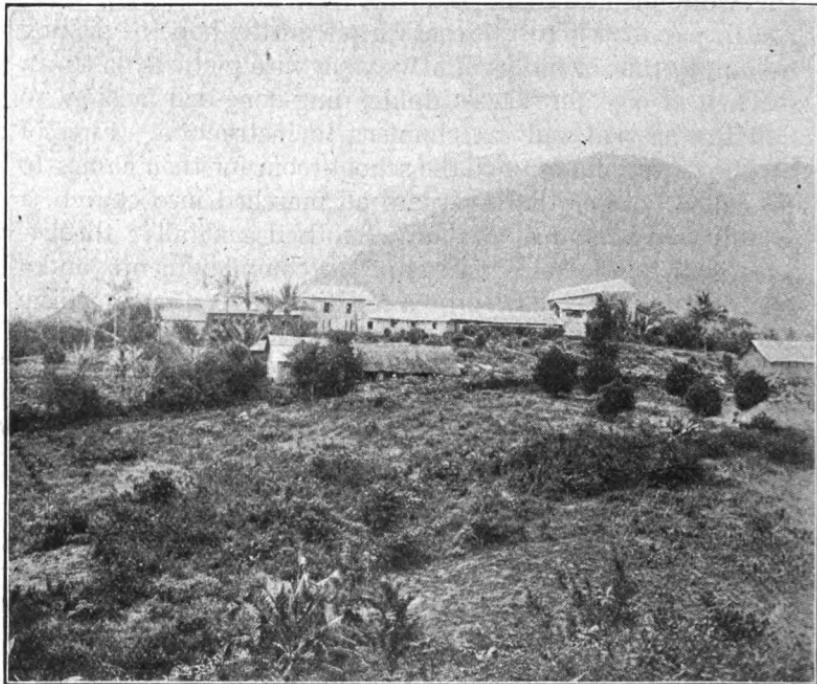
there are already a goodly number of catechumens and hearers collected together, waiting for their classes. This is about 9.15 ; and then for some minutes the place seems to be swarming with people. It is a reunion of Christians from the various villages. They literally sit about "in companies on the ground." Christian women gossip near the porch ; catechumen women gather together near the ladies' quarters ; teachers form one group ; boys from the villages tell their news to their former school friends who are now living as boarders in the Central School ; groups of little heathen boys with only a rag of cloth round their loins sit staring up at the Europeans' quarters, watching these strange beings, the white-men, talk and act. Some of this last group never fail to pay a visit to the rubbish pit, in the hope of picking up empty tins, or scraps of newspaper with pictures on them.

Then at 9.30 three bells tinkle, ding-dong-dell fashion, to call the hearers and catechumens to instruction. First of all the catechumens go to the school-room for their names to be called. After that they are all marched into church, a goodly company of more than a hundred generally ; the service is in Bonde, and consists of the commandments, and a metrical Litany, followed by a repetition lesson in catechism form. About five questions and answers are attempted on some incident in our Lord's life ; this part is conducted by the head teacher. Then the Deacon (Rev. John Saidi) gives them an address on the subject of their repetition, interspersing plenty of questions to keep them awake. After a hymn and some prayers they go out. Meantime the hearers, men, women and boys have all had their various classes. This instruction is done by teachers and readers, and although Europeans may be present, *everything is left to these native agents.*

All is over by 10.15, and the outsiders begin to go their ways. But there is no peace yet for the European missionaries. Teachers from the out-schools come and pour out to those in authority the troubles that are worrying them. People who could quite well come on Monday try and wheedle medicine out of those in charge of the Dispensary. This is a great time too for the schoolboys to come and

borrow picture-magazines, and needles and cotton to mend their clothes; not to mention razors for shaving their heads.

At 11 o'clock, both Europeans and Central School boarders have their morning meal. Sext follows at 11.30, and by 12 o'clock most of the staff are enjoying a rest which they are probably quite ready for. The boys have disappeared entirely ; some are fishing, others are kicking about a football on the ground below the station, others have gone off to visit their friends and relations. In fact the whole quadrangle seems to be deserted, and is quieter than at any other time in the week. It remains so until 4 o'clock, when people come back for Evensong.



MSALABANI.

Well, this is one answer to the question, "What do you *do* out there ?" This is how we spend Sunday morning at Msalabani. I leave my readers to say whether it compares favourably with Sunday morning in dear old England.

C. C. F.



at Jaffa, and, as we feared, we were forbidden to land. We were ordered to go on to Beyrouth and there wait for a boat to take us to Syria. We lay in Beyrouth all day, waiting hours on the boat before landing. We lay in Beyrouth all day, waiting for a boat to take us to Syria. We lay in Beyrouth all day, waiting for a boat to take us to Syria. We lay in Beyrouth all day, waiting for a boat to take us to Syria. When Yohana Abdallah heard that we must wait for a boat back to Jaffa he said of course we would go to Damascus. So we took the train to Damascus. It was a splendid journey up and across the Lebanon range.

\* *The Rev. Yohana Abdallah is the priest in charge of the Likoma station in the Likoma diocese, and the following is an account of a tour which he and Mr. Mackay (Zanzibar) have just made through the Lebanon Land.*

part through olive yards and vineyards, and then through pine trees up to the bare rocky hills, close to the snow and over the streams from the hills. But I think the last part of the journey was the most beautiful—we followed the course of the Abana river, rushing down from the mountains, and left the bare rocky hills for the fair plain of Damascus. The oldest city in the world, isn't it? at least, the oldest city which still is a real living city. So absolutely oriental and quite untouched by the West. And yet our fellow traveller later on—a German—told me he had been to Damascus to arrange about the electric light and tramways! so we had only just come in time!

Our visit to Damascus was very brief; we visited the great mosque—in old days a Christian church—with its beautiful shrine of St. John Baptist—the Mohammedans claim that the tomb enshrines his head. In another building across the great court is the grave of the warrior Saladin.

We followed the street called Straight, looking into a little mosque which is the house where Saul of Tarsus, after his vision of Jesus on the road, waited for and was baptized by Ananias. The house of Ananias is marked by a small Greek chapel—and outside the walls we were shown the traditional spot where S. Paul was let down in a basket. Outside the walls is a ruin said to have been where Naaman lived of old, and very suitably close by there is a great hospital for lepers.

Early May 17 we landed at Jaffa, and walked some little way out of the city to visit the tomb of Tabitha, and back again to the seashore and the house of Simon the Tanner, where S. Peter had his vision. Late in the day we parted company; I drove up to Jerusalem with Mr. Hensman, who met us in Jaffa, and Yohana went by rail. Some ten days or so we spent at Jerusalem visiting all the sacred sites.

We were there for Ascension Day and went up Mt. Olivet early in the morning to the site of Our Lord's Ascension, where the Greek, Armenian and Coptic Masses were being celebrated in the open air. It was a glorious morning, so clear and cloudless, and there was a large and reverent crowd of Christians round the different altars.



THE DEAD SEA.

a representative trio—Shem, Ham and Japheth Asia, and Africa.

We visited the Dead Sea, a strange dreary place came up to the Jordan—so bright, fresh, and green desert shore.

Our last week Yohana and I journeyed to Nazareth and Jerusalem. We had as our dragoman a Christian named George, who helped us in every way and was a companion. We rode the first day to Nablus, Shechem, and slept the night between Ebal and Gerizim; on our way we visited Jacob's well, now kept by Coptic monks, where Jesus met the woman of Samaria.



NAZARETH.

At Nablus we visited a Samaritan synagogue and saw some very ancient copies of the Pentateuch. From Nablus we rode to Jenin by way of Samaria and after a night there we had a last ride across the valley of Esdraelon, stopping at Jezreel and Shunem. That afternoon we climbed the steep hills to Nazareth, where we spent two days visiting the site of the Annunciation and the Well of Our Lady. The Franciscans have a beautiful church here, and an orphanage, a fine building overlooking the town. We saw the Greek church, and a Latin church which marks the site of the Home at Nazareth.

One evening we spent with a native of Nazareth who played the harp and sang to us. We were told that it was a very ancient kind of harp, and that probably David's was something of the same pattern. One of the great charms of the Holy Land is the fact that the customs of the people remain in so many ways what they were in old times.

From Nazareth with George and our new-made friend—the harper of Nazareth—we drove to Tiberias, rather a dirty squalid town on the Lake. But the Lake itself was too lovely for words—so blue and peaceful as we looked down on it from the hills.

In the afternoon we sailed to the north of the Lake and saw the ruins of Capernaum and came back slowly past



TIBERIAS.

Yohana Abdallah is writing a long account of our journey (in Swahili) which I hope may be printed for our friends in Africa. He has spent many hours over this journal. Sometimes after a long day's journey he would sit writing at night. I am looking forward to reading it very much. We both hope to visit the Holy City again some day. We have been treated with so much kindness and courtesy on our journeys. Particularly are we both indebted to Bishop Blythe of Jerusalem. Personally for myself I have a very grateful recollection of the welcome of the Patriarch who received me and talked to me at length about Zanzibar and our work in Africa.

MALCOLM

Our illustrations are taken from postcards by Messrs. R. and C. Imberger, Jerusalem.

## Wadengeleko

SOME African tribes, such as the Yaos and the Ziguas are more or less familiar to readers of CENTRAL AFRICA, but I do not know that the Wadengeleko have ever found a place in our pages, so I beg leave to introduce them in this short article. They inhabit a district near the river Rufiji which flows into the Indian Ocean about a hundred miles south of Dar-es-Salaam, and about fifty north of Kilwa. They are, I should think, not a very numerous or "high class" sort of people. Report even says that in times of distress they are not averse to selling their children for what they will fetch. Possibly this is a libel. They are also given to wandering and settling in different places, and it is owing to this habit that I have made their acquaintance. Recently a party of about forty appeared near Mtoni, about ten miles from Dar-es-Salaam, and asked permission to settle on the Mission shamba. They were told that we only allow Christians and people who are willing to be taught to live there. They expressed themselves as ready to be taught and they have settled on the shamba. The teacher tells me that so far they are regular in coming to classes, and are quiet and inoffensive, What the end will be I do not know. They may get tired of the place and move on in a year or two, or they may stay and eventually become Christians, and some may afterwards return to their own home near the Rufiji and witness for Christ among their own people. It is interesting to remember that it was near to the Rufiji that the snake god Koleo was said to have appeared to two women early last year, before the rising began, to announce the expulsion and destruction of all Europeans. So far as I know there is no mission working in that district. The Lutherans have a station at Manerumango in the Uzaramo country, but that is about fifty miles north of the Rufiji. It may be that a door is being opened, through which we may be able with God's blessing to make fresh conquests for the Cross.

P. H. BAINES,

## S.S. "Chauncy Maples"

OUR passengers are nearly all deck passengers, and of a dusky hue ; for white ones are few, though at times we have some aboard, such as a traveller going or returning from furlough, some one going to another station to relieve those going home, a convalescent taking a month's trip for the benefit of his health, the Bishop on a Confirmation tour, or round of inspection, the Doctor, to replenish dispensaries or build a new hospital somewhere ; occasionally an European who is not a member of the Mission is given a passage, or a sick Portuguese is taken to hospital. Thus we generally have some one to vary the monotony.

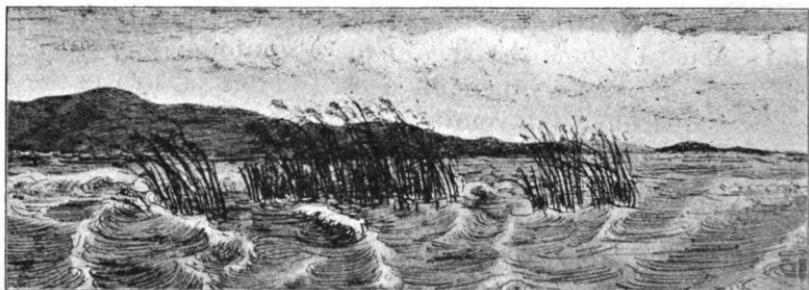
But of coloured passengers, there are often as many as fifty aboard ; some sleeping in the dormitory, others perhaps in the school, others on deck, and one or two in the crew's quarters ; a favourite place is near the boiler or funnel, for the sake of warmth.

These passengers are all sorts and conditions of men and women : a teacher with his wife and family, going for, or returning from, a holiday, or being conveyed to some new sphere of work, the wife and family of a teacher who has gone to build a new station, and has left his nearest and dearest behind until a proper house has been built for them, the deacons and readers going to Nkwazi College on Likoma Island, the pupil teachers and monitors on their way to St. Michael's College in Portuguese territory, workmen, such as carpenters, masons, and others, being conveyed to a new station for building purposes, house-servants leaving their situations to return home, invalids of all sorts going to the nearest hospital to be cured, workpeople (with special permission) from the railway works, or the mines, bringing with them boxes or tins full of all sorts of treasures from the south, witnesses in law cases who are brought to where the local court (generally ecclesiastical) is sitting, visitors who have begged a passage to go and see a relation who has moved far away, future brides and bridegrooms going to be married, or re-

turning as honeymoon couples—such are the passengers who come aboard in the boats, bringing their food, sleeping mat, and other possessions with them.

The women and children, if possible, go ashore at night and sleep in a hired or borrowed house ; while the men cook and eat their meals on board, and lie about smoking and talking till they gradually fall off to sleep.

Arguments are frequent and noisy, and greetings, and the news of the last newcomer aboard is eagerly discussed as long as the weather is fine, but given a rolling sea, and the expressions on the faces are very sad and woe-begone ; however, all things have an end, and so they land eager to accept and make the best of their new surroundings.



A ROLLING SEA.

Besides our passengers, we have our black population aboard, which is numerous, and its duties are various. There are the stokers in the stoke-hole, who do the firing and attend to all the work of the engines, and see to the hundred and one little things that require attention below deck on a large steamer.

The Wa-Deck, as they are called, have the general cleaning of the decks every morning ; one hears them about 5.30 a.m. daily. Then it is their work to row the boats to and from the shore, and we have one wooden and two iron boats. Firewood is an important item aboard, for there is no coal procurable in our district, and the boats, every two or three days, are engaged in bringing off loads of wood, sometimes as many as ten or a dozen boatloads, which the

stokers stow away in all sorts of hidden recesses below. Steering at the wheel takes up a good deal of time, for we generally run most days for a great part of the day.

Though lake-sickness is not an unheard-of thing aboard, most of us can sit down to a comfortable meal, so the cook is an important person, and it is often wonderful what he will produce at his cooking-place, exposed as it is to all the changes of the weather.

Then there are the cabin boys, or as they frequently call themselves "small-cook," who wait at table, and help in the kitchen. The night watchman is also a familiar sight on board, for he it is who, when a hurricane comes on in the night, arouses those concerned, to see to the safety of the vessel and closes port-holes when required.

The ship's carpenter is always wanted for odd jobs that turn up, and occasionally he does a spell of work ashore, superintending the local builders of some church or school that is taking the place of the one previously destroyed by the ravages of time and white ants.

The printers, also, are down below in the dormitory, printing and correcting proofs of the Archdeacon's translations. You will see one or other of them constantly approaching him, either in school time or out, with a paper that returns to the press scored with various corrections.

We have generally on board about a dozen teachers, who have come from their work on shore to stay for a period of three months, so as to read up and be better fitted for their work in the villages. They vary in their knowledge, one being proficient in one subject, and deficient in another, so that it is interesting work to find out the strong and weak points of each, and thus get to know more of those who are training up the heathen in the way they should go.

This then, is the living family aboard of the *Chauncy Maples*; there are, moreover, the Europeans whose names you may see on the cover of *Central Africa*, one of whom is

A. G. DE LA P.

## The Centre of Things

THE Editor announces that there is room for six more pages of matter in CENTRAL AFRICA for September. This suggests the question, "Why is this?" The Magazine ought to be over full. Some magazines have their January Number all ready for publication in September. The fact is that those to whom we look for material in the first instance are reluctant to write about their work.

Though they do not realize it themselves there are thousands of things about which the readers of the Magazine would like to know, Petty details *Africans* think they are, but to *Britons* all the more interesting for that.

Recently a member of the Mission remarked in a letter from Africa that there were 196 centres in the Mission. This means 196 centres of interest—nearly 200 places at which there are things going on every day about which the home workers are hungry to hear. To know even the situation of these centres would reveal something.

When we at home go to a Missionary Meeting we often come away feeling disappointed. We wanted to hear all kinds of things that were not touched upon. To the speaker no doubt they seemed to be too trivial. Rarely is a speaker found who knows what you want to know. He deals with the circumference, what you want to know is about the centre. Because he is at the centre he is shy to speak of it. The centre is too personal. You want that which *is*, he tells you about that which ought to be. He is afraid of disappointing you, and is reluctant to upset your ideas or ideals. He, therefore, dwells on generalities, you would like actualities. He preaches perhaps, you want him to talk. He is afraid of exaggerating or he thinks it is his duty to make an appeal. He does not see that in reality the appeal lies in the story which he relates. It reveals the need of more help and more prayer, as incidentally the speaker lets drop that this or that important piece of work is left undone through sickness or because there is only one person to do it.

We suffer in consequence from generalities or self criticism.

The Missionary forgets that all of us at home are just like children, young children, very young children. What he thinks are trivialities, appeal to us. Like children we are quick to imagine and we like our imagination to be quickened. Very few of us are pessimists, and most of us sincerely are optimistic about small things. Is it not scriptural to be so? Big things are well enough, like the *Chauncy Maples* or the Cathedral at Likoma. We want to know, however, more about those who live on board the *Chauncy Maples* and what becomes of the cathedral builders when they leave off work for the day. What do they do in their own homes, or on Sundays, their day of rest. These particulars go into home letters, they are forbidden to the public eye. Now and then we get at it out of the Zanzibar Native quarter, or from the Likoma Hospital. We do not want many statistics (we have the census) and we abhor letters marked "not for publication," they are so aggravating. In them are just the very things that should be published.

We know enough, and are ashamed, of our own delinquencies and shortcomings. It is *our* affairs that are petty and trivial and travel-stained, we want to be taken on fresh paths, and shown up.

The Annual Report is helpful, but it is only a report. It may last a month, but there are twelve months in the year.

Moreover, reports are meagre, and give only a few lines about any one place. The statement that there are 196 centres in the Mission dwells in our minds. It startles us. It is a revelation. It means that at nearly 200 places work is being carried on by some one among certain people. Who is the some one? Who are the people? Where do they live? How are they reached? Who reaches them? Two hundred is a large number. CENTRAL AFRICA averages about twenty pages each month, and there are only twelve numbers in the year. It looks, therefore, as if CENTRAL AFRICA ought properly to be twice its size.

The recently published evidence of the Ritual Commission makes up into four volumes with 1,900 pages.

Are we to wait for a Ritual Commission in order to procure from Central Africa and the 196 centres the particulars for which we look, not only for our instruction but for our inspiration !

A GREEDY READER.

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## Kigongoi

PADRE SEHOZA is here carrying on the work, so once again our round of services are held in our little church. The Padre's first Sunday here was indeed a day of services. First came the Holy Communion with a sermon, and then Matins and the baptism of a teacher's child and the admission of five boys to the catechumenate. These boys were to have been admitted by Padre Webster at Christmas, but that and other things had to be put off owing to his illness. For the baptism we had to improvise a font, with some store boxes covered with red muslin with a bowl for the water. Nearly every day now the newly made catechumens come to be taught parts of the daily services. We have no choir to lead, so it is very necessary that all should join in the responses. On Sunday the outschool boys come in with their teachers and during the interval between the services they are taught the elementary truths of the Faith. When these boys come in, the station seems to have quite a different appearance, as all who have decent clothes wear them on these occasions. Very few possess more than a loincloth, some have earned kisibaus by making thatch for the houses, and these fortunate ones stand out a proud contrast to their scantily clothed companions. All are very eager to earn clothes, and when told there are no kisibaus so they must take pice (farthings), they are very disappointed indeed. Our latest addition is a bell which Archdeacon Woodward brought out with him. It is a very great addition in many ways. The young African simply delights to ring it, and apart from its primary use in calling people to church it is a daily witness in this heathen land, ringing out the Angelus day by day and testifying to our belief in the Incarnation of our Lord.

F. H. B.

# **Chiromo Church**

## **BISHOP MACKENZIE MEMORIAL**

I AM encouraged to think that my opportunity will eventually succeed. Since the appeal in August CENTRAL AFRICA appeared, we have received amounts which have reduced the sum still required to complete Chiromo Church, to £100.

August is a holiday month, and a bad month in which to beg. People are at the seaside or abroad, and consequently the wrapper on CENTRAL AFRICA remains there until they return. One more appeal, therefore, may bring the remainder: I do hope so.

I am afraid that Chiromo Church does not come under the head of "Communications" in the sense that some of the million and a quarter pounds left recently for opening up Central Africa by rail, and road, might be applied for.

The "Communications" with which the Mission deals are ways which we trust may lead to eternal life. At present these are only paths, but roads will follow if we have faith and are liberal. Bishop Mackenzie made the first path, and his Memorial Church is to be a sign-post on it pointing towards Nyasa.

T.

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## **Mtonya**

A GOOD deal has been written of late about Mtonya (see CENTRAL AFRICA, October 1895, August 1906), and the mission work already begun there. It is earnestly hoped that further developments may be made next year, and that we may advance a considerable way towards the realization of our hill station, which has so long been desired. The Bishop has decided to send women workers there, that work among the women may be more definitely organized, and medical work begun. Nor is this all. If our ideal is to be realized Mtonya must be equipped to serve as a sanatorium, where the health of the missionaries may be recruited, and also as a garden from which the other Mission Stations may be supplied with fruit and vegetables.

It is obvious that to do this efficiently a good many things will be required, and some expense must be incurred. There is little doubt, however, that such outlay will be remunerative ; for without it one cannot use to full extent the natural advantages of the country. The monotony of diet in Africa is one of the greatest difficulties our housekeepers have to contend with. Convalescent patients require nutritious and appetizing diet, and much can be done in that way with the help of home-made butter, jam, fresh green vegetables, etc. So many kind friends have supplied the needs of Kota Kota, that we feel sure there are many people who will like to take a special interest in this new station in the Yao hills. I would ask any such to look in the Wants Column, where they will find a list of things required for the ordinary work of the Station and of such articles as are needed for the Medical work.

K. M.

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## Post Bag

### **Zanzibar.**

"I THOROUGHLY enjoyed my stay at Zanzibar ; everyone was so kind to me at S. Monica's. Miss Choveaux took me to see some of the Arab ladies that she visits and teaches. They seemed so delighted to get her back among them, it was quite touching. I felt rather 'de trop' sometimes. What a number of Arab houses are open to them now. I always fancied that the Arab ladies were set against the truth, but they seemed quite to welcome her teaching."

### **Mkunazini.**

"WE have taken up our abode in 'our Flat,' the building over the dining room in the Clergy House ; we have a nice wide verandah, looking into the garden which is tended by Miss Phillips and S. Katharine's women. Yohana Hamisi is our servant (once a teacher at Misozwe) ; he has a head on his shoulders and a brain inside, and is a good workman and perfect treasure so far. Canon Dale has not much time left for Mohammedans

when the native Christians are attended to and the day's routine performed. He did not calculate on being priest in charge, but he manages to throw in visits to Ngambo sometimes and to do Arabic between 6 and 7 p.m.; we have evensong now at 4 o'clock, so that those hours are practically useless save indoors. Arabs come and pay little visits and carry off tracts and ideas, but there is no time for an organized campaign.

"Miss Foxley's school affords a good opening for making acquaintances, and Canon Dale teaches there twice a week. There are about a dozen women working at the Sewing Class at S. Monica's; the work done by them is excellent, but it takes a lot of supervision. They have been making worked muslin cushion covers (which sell very well) and embroidering blouses, as well as doing the ordinary jobs of making and mending. I have the care of the Cathedral linen and do the flowers for the Altar, and also mend and look after the house linen. Mr. Deerr is reigning in solitary glory at Kiungani, and comes in for the 8.30 a.m. service. He is very set up by his visits to Dunga; there is a rain river between here and there, and his disciples carry his clothes and his bicycle, and perhaps him too, across. He has inherited four wonderfully sharp pupils from Miss Clutterbuck's class, and says they will soon be able to read. He suggested staying there for a night or two and they jumped at the idea and promised to provide him with food. Richard (an old Kilimani boy) is wonderfully exact in ringing the church bells—I can't think how a native ever managed to arrive at such a pitch of punctuality. We have passed through a melancholy time in the laundry (during Miss Coates' absence). Augustino reigned supreme; his work is good, but!—I carefully explained to him that as Englishmen did not wear their shirts outside they could not stain them with crotons and bananas. He agreed but felt unequal to the occasion. But I must say on his behalf though the destruction wrought has been awful, they have not lost things in this interim; in some form or another back they have all come!"

### Hospital.

"By this time (May 13) we seem really getting through the worst of the rains, but the last week the tide has been so high that it has been a case of wading past the hospital door! We have had an operation for cataract on a man from Pemba; his eye is well now and he is to go back, and I hope he will keep the sight

he has, for he is quite blind in the other eye. Paolo, the father of the Kiungani cook, has been in hospital with a very bad poisoned hand. Canon Dale comes into the native wards every day to talk to the patients, which they very much appreciate. I am trying to collect some old patients once a week to teach. It will be quite as much for my profit as theirs."

### **Mbwени.**

"THIS is Whitsunday and we had a very nice Festival. Seven old people made their first Communion; they were confirmed by the Bishop just before he went home. We were in Prison Island a little while ago for a day or two. The climate seemed quite different there, so fresh and cool, not to say cold. It is a lovely place for a rest, as you can't tire yourself if you try —there is nowhere to go! Kiungani is closed for the holidays; they hope to reopen in July."

### **Pemba.**

"WHILE Miss Taylor was at Zanzibar a wall fell on some Government prisoners, hurting most of them severely, so Miss Rogers had to do her best to nurse them all."

### **Msalabani.**

"MSALABANI is perfectly fascinating; the hills are so beautiful, and I had not realized that the waterfall is in full view of the house. Then there is the busy manifold life of the house, each with his or her own work to do, not interfering with each other, and yet all working for the common good, and it is all so beautifully *native*. And the services! Yesterday being Whitsun Eve we had twenty-five men and women baptized and I have seldom seen such a beautiful sight. I think one great joy in this station is to see the orderly way in which everything is marshalled and ruled by the natives themselves. The change from the dark garments of sin to the white robes of purity, the shining tapers, the long procession of choir, clergy and newly baptized, struck me more than ever before and made one realize more the wonder of the Catholic Church, and of one's membership in it. To-day the Holy Eucharist was celebrated for the newly baptized; there were three priests taking part in it, and again all was so reverent and orderly. Padre Weston preached on the words, 'But ye know Him' (the Holy Spirit). He is staying here a month longer as they are so short handed."

**Hegongo.**

"I HAVE been here for a week ; it is quite different to Zanzibar, but I think I shall like it very much. The school girls are very nice indeed, and so tidy and clean, and the children seem up to a very good standard in their work. Miss Dunford is a real mother to the girls. I am working away at the language and hope to be able to teach soon."

**Masasi.**

*June 30.—*"We are getting a little into order and have built a big schoolroom with a raised end for a sanctuary which will do for our church until we get the new stone one. (See CENTRAL AFRICA, August.) We have used it for two Sundays, and it is such a joy to be in a decent building again after the discomfort of the girls' small school.

"I have also finished a house for Canon Porter, and he is now moving into it. The country is getting peaceful again so far as we can tell, and we are going on just as usual. I had rather a bad time after Easter (when the work was over fortunately), but am stronger and pretty fit again and up to my eyes in work. The station seems likely to be rebuilt before the builders come. This is our dry season, and if building is not well in hand now, there is a long wait of five or six months during the rains."—*Letter from Archdeacon Carnon.*

**Likoma.**

"WE had a most pleasant journey out and I went straight to Likoma as the Archdeacon thought I should like to see the workers there and the cathedral. We arrived on the eve of Palm Sunday and they kept me five weeks, but did not allow me to be idle as there were many odd jobs to be done which none of the regular workers had time for. I thoroughly enjoyed my first introduction to African life. The natives are truly delightful, they have such winning ways and seem as a rule so gentle."

**Kota Kota.**

"WE arrived here very early in the morning of May 13. The *Chauncy Maples* anchored about 10 p.m., and as we were not expected I thought it better not to go up that night, so we came ashore early Sunday morning and found most of the station asleep ! They were so surprised to see us. I have no definite work yet, but feel I have quite settled down now and think I shall like Kota Kota very much."

# Our Staff

**Arrivals.**—Miss Andrews and Miss Rich from Zanzibar on July 15.

Miss Andrews has been sent home for medical advice. She has been through great suffering in consequence of the formation of abscesses in her ear. She is now much better and the doctors give her hope that she may return to her work at the end of the year.

Miss Gibbons, from Hegongo, Magila, was expected on August 18th.

**Departures.**—The Bishop of Zanzibar purposes to return to Africa by the steamer leaving Marseilles on September 10. His departure is slightly delayed in order to admit of his correcting the proofs of the new Swahili Prayer Book, which the S.P.C.K. are printing for us.

Miss Blackburne will leave for Korogwe on September 28, and will be accompanied by Miss Mary Greenwood.

The Rev. E. W. Corbett sails for Zanzibar by the Austrian Lloyd steamer which leaves Trieste on October 28.

**New Members.**—Miss Greenwood, who has been accepted for work by the Bishop of Zanzibar, will be stationed at Mbweni. She was a teacher for some years in Seabury High School, Worthing, and is now spending a month with Miss Woodward studying Swahili.

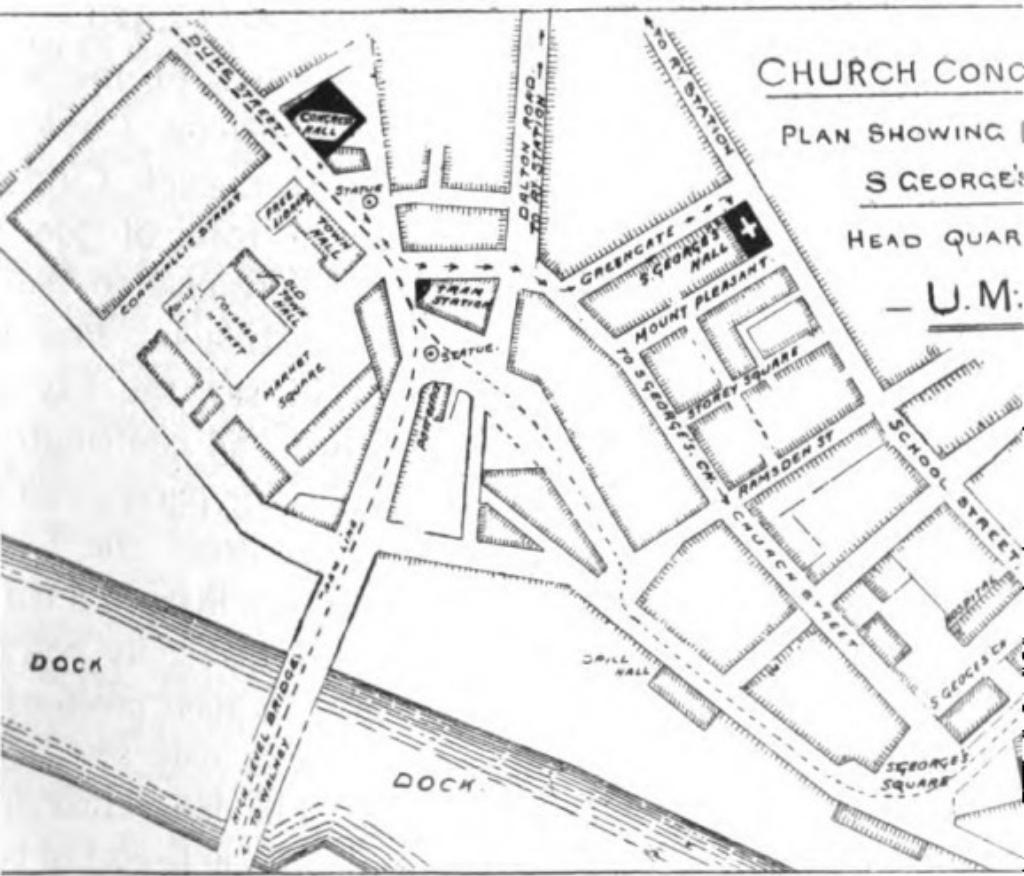
The Rev. W. Ransome, Vicar of Brandon, near Durham, has been accepted by the Bishop of Zanzibar, and will go out to Africa in December. He will assist Archdeacon Woodward at Magila.

**Resignations.**—Nurse Rich, who has been working at the Zanzibar Hospital, has, to our regret, been advised by the Medical Board not to return to Africa. She has our best wishes for any future work in which she may engage.

For the Rev. R. Prior, who has been recently instituted to the living of Pencoys, we pray that God's blessing may rest on his work. Mr. Prior will, we are sure, continue to help the Mission in Cornwall, and we look forward to receiving strong support from his new parish.

the Exhibition in St. George's Hall, on Monday at 4.30, and our Vice-Chairman, the Rt. Hon. M.P., will be with us on that occasion. As many friends as can possibly do so will be present.

George's Hall in Greengate Street, which has been our exhibition, will be found conveniently situated between Town Hall and Drill Hall, and the Local Committee is doing its best to provide all that can be required for



S. GEORGE'S HALL AND ENVIRONS, BARROW.

The rooms will be open throughout the day, and visitors will find many attractions there, for, as previously stated, we have obtained through the kindness of friends several loans of unusual interest, among them the Prayer-book and the *Christian Year* of Bishop Mackenzie, and the coat of Dr. Livingstone, which we believe has never before been on view in the North of England (see "Home Jottings"). The greater part of the curios will be in the upper hall.

The Refreshment Department is being splendidly organized by Lady Dunluce, who will be glad to receive promises of money or provisions. Contributions should be sent to Viscountess Dunluce, the Old Vicarage, Walney Island, Barrow-in-Furness.

A smoking room and writing room will be provided in addition to cloak-rooms.

Tableaux of African life will be given in the evening from 5 to 7.30, and the Exhibition will be opened daily from 10 a.m. to 9 p.m. (see cover iii.).

## Home Jottings

**The Receipts** for the seven months ending July 31:—

General Fund—1905, £9,344; 1906, £8,676.

Special Funds—1905, £4,151; 1906, £3,919.

**U.M.C.A. Reading Circles.**—The new list of members is in the printer's hands. We now have fifteen Circles, the number having doubled since our last notice, each Circle containing about twenty members, making a total of 300. The only obligation members incur is that they promise to read the magazines and to intercede regularly for the Mission. Practically many do much more than this. Last week saw the paying in of £6 16s. to the Kota Kota Hospital Fund, all contributed in shillings. Other members join or form working parties and read U.M.C.A. books, which can be borrowed from the Central Correspondent, etc. Lately we have printed a little card with a picture of the Rev. Kolumba Msigala and his family as a sign of membership. The Reading Circles are one more proof, where no proof was needed, that if people will only *read* about Missions all else follows. It is much to be desired that more Circles should be formed, and Miss Nelson will be glad to hear from any one willing to join an existing Circle or form a new one.

**Resignation.**—The Rev. Canon Bullock-Webster, in consequence of his work in connexion with the S.P.G. "Candidates Fund" having increased, and a large part of his time and attention being occupied with this, has resigned his post as R.D. Secretary for Ely. He is succeeded by Rev. F. J. Dickinson, Rector of Wentworth. Though ceasing to actively take part in the home work of the Mission, Mr. Bullock-Webster tells us it will not mean that he will be less interested. We recognize that the S.P.G. *has* claims, (!) but nevertheless we do not like losing the services of Canon Bullock-Webster, who, as his successor says, "has worked very hard for U.M.C.A."

**Livingstone Relics.**—In the notice of the Barrow Church Congress which appeared in the July issue of CENTRAL AFRICA, it was stated that Charterhouse School had most kindly promised to lend their Livingstone relics for the U.M.C.A. rooms. Many who have not been able to visit Charterhouse or who have not read *The Life of Bishop Maples*, may not realize the close connexion between this loan and the work of the U.M.C.A. The full account should be read on pages 16 and 17 of *The Life of Bishop Maples*. A short extract can only be given here of the Bishop's account of his interview with an African villager. " Then he showed me the coat ; it was ragged now, he knew, but he had kept it those ten years in memory of the giver, from whom it had been a legacy when they parted at Mataka's. To no one but an Englishman would he part with it ; but he let me have it as one of Livingstone's brothers (he said), and it now lies in the museum at Charterhouse School—a precious relic of one whose heart bled for Africa, and whose life was laid down in efforts for her redemption."

**"Words of Strength and Wisdom."**—This is the title of a little book of Readings from Bishop Steere's writings, with a preface by the Rev. W. B. Trevelyan, St. Matthew's, Westminster, which we feel sure will be very popular. We hope it may be ready on Oct. 1, the price 1s. ; 144 pages in limp cloth, gilt lettered. As only a limited number will be published we shall be glad to have orders as soon as possible from intending purchasers, to prevent disappointment.

"**The Treasury**" for August devotes several pages to an illustrated article on the Likoma Cathedral. Friends of the Mission might like to take advantage of this to send a copy to some one whom they think it might stir up to subscribe to the Mission.

**United Sale for Missions.**—Will our friends who are taking their holidays remember our stall, which we hope to have in November at the Church House? You can so often buy pretty and useful things or curios when travelling which you do not find in ordinary shops.

### In Memoriam

July 17. Mary Susan Hodgson.  
For many years one of our correspondents for African garments.

July 21. John Gott. Bishop.  
The Bishop of Truro had subscribed to the Mission for a great number of years, and in addition to his annual subscription of £5 he supported James Akiba, a teacher at Masasi.

August 9. Ellen Gardiner.

### WANTS

*Please communicate with the Office to prevent gifts being sent twice over.*

**THE HOSPITALS.**—Old linen always urgently needed for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

MTONYA.—4 hanging lamps for church, 18s. each; 2 Hitchcock lamps, 15s. each; Bell, £5; Harmonium, £10 to £15; Cream Separator, No. 12, £5 13s.

LIKOMA CATHEDRAL.—Carpet 20' x 13' (£3 received).

UNANGU.—Footballs and toys.

KOROGWE.—Footballs.

MALINDI.—A cricket bat and ball full size; ball may be of composition. Footballs. 4 Red cassocks for men and big boys, and surplices. Altar and credence cloths, green and violet burse and veils.

PEMBA.—Footballs, tennis balls, needles 5 and 6, cottons 40 and 50.

**Dresses and Garments.**—MBWENI, loosely knitted vests for children, MTONYA, red twill sashes. LIKOMA, vikwembas. KIUNGANI kanzus for boys of 5 ft. 6 to 5 ft. 9. PEMBA, kofias, patch-work quilts. Coloured kisibau from 22 to 36 inches, tapes, shukas 48 to 56 inches, large kanzus. MALINDI, medium and small kisibaus. MASASI, coloured blankets, Turkey twill. MSALABANI and Central Schools, kisibaus, 25, 26, 27, 28, and 29 inch. Pieces of long cloth 3d. to 7d. a yard and galatea for the tailor's shop. HEGONGO and S. DOROTHEA'S ORPHANAGE, sheeties of handkerchiefs or coloured print, 2 yards, by 1½, 1½ by 1 yard; pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. KOTA KOTA, skukas, chikwemba and chilundu, kanzus. Pieces of all sorts and sizes of cloth, print, flannelette or flannel to make patch-work "blankets," *everything except kisibaus*. The School for the Blind, Turkey twill, print bags, belts, toy instruments, print for patchwork blankets or patchwork quilts, 2 ft. square with thin flannel lining.

# BRITISH CENTRAL

## AFRICA





a that like so well."  
CHARLES CAMERON, C.B., M.D.,  
F.R.C.S., F.R.C.P.,  
of the Royal College of Surgeons, Ireland.

in the Trade.

1728.

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# UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Office.—9 DARTMOUTH STREET, WESTMINSTER, S.W.

Office Hours.—10 to 1; Saturdays, 10 to 1.

**Secretary.**—REV. DUNCAN TRAVERS.

**Lay Secretary.**—CHARLES J. VINER.

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**Telegraphic Address** for Zanzibar, "ULEMA, ZANZIBAR"; for Nyasa, "ULEMA, FORT JOHNSTON".  
REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A." and crossed  
"DRUMMONDS."

## Mail Days, &c., October, 1906.

Oct. 6	Mail to Zanzibar ( <i>vid Marseille</i> ).	17	Parcel Post Zanzibar.
8	Letters expected ( <i>German</i> ).	21	Letters expected ( <i>British</i> ).
12	Mail to all parts ( <i>vid Genoa</i> ).	26	Mail to Zanzibar ( <i>vid Brindisi</i> ).
16	Letters expected ( <i>French</i> ).	26	Mail to Zanzibar, Nyasa and Tanga ( <i>vid Naples</i> ).
16	Letters expected ( <i>German</i> ).		

For Nyasa every Friday *vid Cape Town*. For Zanzibar every Friday *vid Aden*.  
Correspondents must post one day earlier.

**N.B.**—Parcels for Africa should be sent to Office directly they are ready: they are despatched once a month.

## "AFRICAN TIDINGS" illustrated, for OCTOBER, contains

SLAVERY IN AFRICA.

THE LIKOMA CROW.

A TRIUMPH OF THE CROSS.

DISTRICT VISITING.

HOSPITAL LIFE. No. III.

AFRICAN MAIL.

Price One Halfpenny.

## The Mission Staff.

### Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.

Likoma.—Right Rev. GERARD TROWER.—1902.

### Archdeacons.

Nyasa.—Johnson, W. Percival '76—"C. M."  
Zanzibar.—Evans, Frederick J. '97—Pemba.

Magila.—Woodward, Herbert W. '75—Mag.  
Masasi.—Carnon, Alfred H. '90—Mas.

### Priests.

\*Abdullah, Yohesa ....."04 Unan.  
Baines, Philip H. ....00 Mag.  
Brent, James W. ....00 Mbw.  
\*Chiponde, Samwell ....."00 Mikun.  
Cox, H. Aldwyn M. ....00 Ny.  
Dale, Canon Godfrey '09 & '09—Zan.  
De la Pryme, Alex. G. ....00—"C. M."  
Douglas, Arthur J. ....00 Lik.  
Eyre, C. Benson ....00 Mtn.  
Frewer, Cyril C. ....00 Mbw.

Glossop, Arthur G. B. ....00 Kota.  
Kinsey, Albert M. ....00 Mpon.  
Kishey, Walter H. ....00 Kor.  
Linton, Ernest .....00 Mikuni.  
\*Machine, David .....00 Mas.  
Mackay, Malcolm .....00 Eng.  
\*Magilawa, Cecil .....00 Mich.  
Marsh, Richard H. ....00 Ny. Col.  
Piercy, William C. ....00 Eng.  
Porter Canon Wm. C. ....00 Mas.

\*Schoza, Samuel .....00 Kig.  
Smith, Evelyn B. L. ....00 Mas.  
Spurling, Henry W. ....00 Kor.  
Stodd, Eric .....00 Kor.  
Suter, Walter B. ....00 Mag.  
Webster, William G. ....00 Eng.  
Weston, Chancr. Frank .....00 Klm.  
White, Joseph C. ....00 Mag.  
Wilson, George H. ....00 Nkw.

### Deacons.

\*Albani, Augustine ....."08 Msum.  
\*Chitembi, Cylian .....00 Mas.  
Clarke, John P. ....00 Kota.  
\*Kamungu, Leonard .....00 Lung

\*Mallsawa, Bustace .....00 Chia.  
\*Mdoo, John B. ....00 ]  
\*Mkandu, Justino .....00 Mas.  
\*Msigala, Kolumba .....00 Mas.  
\*Ngawelo, Silvano .....00 Mas.

Russell, Robert A. ....00 Mag.  
\*Selby, John .....00 Eng.  
\*Swedi, John .....00 Mbw.  
\*Usufi, Daniel .....00 Mas.  
Winspear, Frank .....00 Lik.

### Laymen.

Baker, Frank H. ....00 Kig.  
Brimcombe, Alfred .....00 Mton.  
Browne, Malcolm Frank .....00 Ny.  
Crabb, Albert H. ....00 Eng.  
Craft, Ernest A. ....00 Eng.  
Doerr, William E. ....00 Klm.  
Gordon, Frank .....00 Lik.  
Harrison, Charles H. ....00 Eng.  
Haviland, Henry Alfred .....00 Mag.

Hopkin, Thomas .....00 Mag.  
Howard, Robert .....00 Eng.  
McLean, Charles .....00 Mikun.  
MacLennan, John E. ....00 Msl.  
Makins, Arthur .....00 Pemba.  
Moffatt, Ronald .....00 Eng.  
Roskelly, Fredk. M. ....00 "780.  
Russell, Walter H. ....00 Kor.  
Sargent, Alfred G. H. ....00 Mpon.

Shannon, H. Augustine .....00—"C. M.  
Sharp, Gustav C. ....00 Eng.  
Slaus, George .....00 Mas.  
Swinherton, Robert .....00 "C. M.  
Taylor, Edward J. ....00 Ny.  
Tomes, William H. ....00 Mas.  
Vine, Stanley .....00 Ny.  
Willcocks, Louis H. ....00 Lik.

### Women.

Abdy, Dora C. ....00 Mag.  
Andrews, Mary A. ....00 Eng.  
Armstrong, Mary .....00 Lik.  
Barraud, M. Mabel .....00 Pemba.  
Bennett, Honor Mary .....00 Heg.  
Backhouse, Gertrude R. ....00 "780.  
Boora, Amy .....00 Kor.  
Bowen, Margaret A. ....00 Eng.  
Brewerton, Hannah .....00 Eng.  
Bulley, May W. ....00 Ny.  
Campbell, Eleanor N. ....00 St. Kat.  
Candy, Katherine .....00 Hosp.  
Choveaux, Josephine .....00 Eng.  
Clutterbuck, Eva .....00 St. Mon.  
Coates, Caroline M. ....00 St. Mon.  
Dale, Janet (Mrs.) ....00 Zan.  
Dunford, Lizzie M. ....00 Mag.  
Dunn, Annie M. P. ....00 Hosp.  
Ellis, Wilhelmina .....00 Hosp.

Fage, Mabel .....00 Kota.  
Foden, Frances Ellen .....00 St. Mon.  
Foxley, Alice .....00 St. Mon.  
Gibbons, Annie .....00 Eng.  
Goffe, Amelia .....00 Eng.  
Greenwood Mary .....00 Psw.  
Gunn, Louisa .....00 Mag.  
Hopkins, Sarah .....00 Mbw.  
Howes, Margaret H. ....00 Kor.  
Jameson, Jane E. ....00 Ny.  
Jenky, Maia A. ....00 Msl.  
Journe, Maia A. ....00 Mbw.  
Lewis, Lucy E. ....00 Eng.  
Lloyd, Margaret E. ....00 Kian.  
Mann, North L. ....00 Mal.  
Modi, Hilda .....00 Lik.  
Minter, E. Kathleen .....00 Eng.  
Murton, Alice S. ....00 Mal.  
Newton, Mary .....00 Kota.

Parsons, Ethel Grace .....00 Mag.  
Phillips, Janet .....00 St. Kat.  
Philips, Laura .....00 Hosp.  
Plant, Frances Mary .....00 Mdw.  
Pope, Florence .....00 Mbw.  
Rich, Louis .....00 Pemba.  
Rogers, Flora E. ....00 Pemba.  
Saunders, Caroline L. ....00 Hosp.  
Schofield, Martha .....00 Eng.  
Sharpe, Ada M. ....00 Lik.  
Shest, Katharine H. Nixon .....00 Lik.  
Stevens, Madie B. R. ....00 Pemba.  
Taylor, Louise .....00 Pemba.  
Thackeray, Caroline .....00 Eng.  
Walker, Margaret .....00 Mag.  
Wallace, Mary .....00 Eng.  
Ward, M. Frances R. ....00 Mbw.  
White, Katherine M. ....00 Eng.  
Williams, Priscilla H. (Mrs.) ....00 Kota.

Assisted by 19 Native Readers and 28 Teachers.

EUROPEANS—115. AFRICANS—306. Total—421.

\*These are Native Clergy.

# CENTRAL AFRICA.

No. 286, XXIV.]

OCTOBER, 1906.

[PRICE 1*d.*

## On the Borderland of Witchcraft

EVERY native on admission to the catechumenate promises to renounce "Ufiti" or witchcraft. Doubtless the intention of the candidates is genuine, and perhaps as regards some of the grosser forms, burning of witches, trial by ordeal, poison, consultation of oracles, etc., the promise is kept. But in medical work one is constantly forced to realize what a tremendous hold ideas about charms, the effect of the evil eye and such things have upon one's patients, and how hard it is to combat such ideas even among Christians. This need not surprise or discourage us; after all our Christians have at most two generations of Christianity behind them, while in England, with centuries of Christianity behind us, we still find people who have a lingering belief in charms, and in Italy the idea of the evil eye is firmly rooted. It is useless to argue with a patient about such matters. It is a ridiculous idea to us that a painted snail shell hung up over a field will cause harm to a trespasser, or that a disease can be taken out of a person into a stick and thrown away, and that if any one else steps on the stick he will get the disease; but our patients say that it is so and that we don't understand because we haven't experienced it, or because black men's charms don't affect white people. I remember a case when it required all the influence of a native deacon to persuade a reader that an attack of ophthalmia from which the latter had suffered was not due to his having been poisoned by some beer, and that he was therefore not entitled to damages from the owner of the beer; even the deacon's main argument was that the European doctor said it was impossible,

and he supposed they must accept his verdict. Another reader, who came into hospital with pleurisy, was firmly convinced that his illness was due to a little invisible poisoned dart which an enemy had thrown at him *six years before* while he was preaching at a hearer's service!

In the dispensary one patient after another comes up wearing a charm to cure his complaint. As a matter of course we take it from him; if he demurs he is told to choose between his native witch medicine which has failed and "Mission" medicine, but that he cannot (as he would like) try both at once. Perhaps the charm is Mohammedan, a sentence of the Koran wrapped up in an old piece of the *Illustrated London News*, and though he is a Christian he is quite loth to give it up—he bought it from a friend, he thought it might do good, and so on. All this sounds very silly, no doubt, but what about the people at home who read and apparently believe some of the advertisements of patent medicines?

A most trying fact is that there is no separate word for *medicine*. A dose of castor oil is "Mankwala," but that word also covers the painted snail shell, the stick that takes away disease, the invisible poisoned dart mentioned above, to say nothing of the stuff you put in the water to develop your photographs, or the baking powder the cook uses to make his cake rise. So that it is not surprising that the natives are hysterical. Think of this atmosphere of dread of the unseen and ever active powers of evil. Think of the intangible invisible charms with which your enemy can work against you. This fear must and does prey on their minds, and when it is coupled with the total lack of discipline with which the children are brought up, it is not surprising that hysterical manifestations are common.

The most remarkable cases of all are those patients who think that they have been bewitched. Generally they have some rather obscure ailment, and then their condition of hysterical fear engrafts all sorts of other imaginary symptoms on to their disease. Their relations sympathize with them and encourage their fears, get them counter charms and so forth. These patients get into the most

wretched condition, and if they make up their minds that they will die they often do. Their relations think that it is no good trying to cure them, and not infrequently they passively help on their death. I have known a baby die practically of starvation because its mother made up her mind that it could not take nourishment, and therefore did not give it any. The wife of one of our carpenters was said to be very ill. I found her surrounded by numbers of relations as if death were imminent. She had been poisoned, and the poison had made charcoal and needles grow inside her, and she vomited these things up! I asked leave to see them, and the husband promised to bring them to me, but they never came. Still that woman was laid up for six months, and did not get well till she went right away to some friends on the other side of the lake. A neighbour of hers had a similar complaint about the same time. She went to a medicine man some distance away. He put a blister on her chest, and then produced a chicken bone with two feet of string attached to it, and gave it to her saying that it had come out of her by way of the blister, so now of course she would be better!

Another patient wrote this account of his treatment by a native doctor :—

“A frog was removed from my head.

“A weevil was taken out of my eye.

“Charcoal came out of my stomach, and now I am a little better.”

Lastly, here is an account of a boy named Basil, who was cured in hospital. He was at S. Michael's College and was taken ill with many strange symptoms. His relatives said he was bewitched. First they tried their own method of cure. They removed him from the College and took him home by night. If this is done the man who has used the charms is supposed not to know where his victim has gone and so cannot follow. This cure, however, failed, and he was brought to me at Likoma. He was in a miserable condition. When he stood before me his knees began to tremble, and the movements got more and more violent till he collapsed on to the floor. He complained of palpitation of

the heart, and of pain in every part of his body. Round his waist was a whole collection of different charms. I took him into hospital and told him that I thought his case was curable. The various pains were treated as they occurred, and gradually he got better, and in three months returned to the College, where he took his certificate. He is now a successful teacher. He did not, however, get quite well. The palpitation of the heart remained and he never has very good health. The reason is simple—he has heart disease. This was the basis on which all the rest had been superimposed. His bewitchment was cured, but his real disease remains where it was before. But there he is, a successful teacher, and what is more, a very grateful patient. He has a tremendous belief in me, and he is one of the few natives I have ever known who pays his medical fees in advance without being asked.

ROBERT HOWARD.

---

## Medical Work at Magila

SIX hundred and forty-six patients were treated in the Dispensary during April, May and June—428 males, 218 females. One hundred patients were treated for ulcers, seventy-three for malarial fever, seventy-two for disease of the lungs, twenty for wounds and injuries.

In the Hospital, fifteen patients were under treatment, one of whom died of long-standing phthisis.

Fifty-eight school and work boys were admitted into the sick-room, during the quarter, chiefly suffering from malaria. In June there was an epidemic of influenza.

In May a very sad accident occurred at the Mheza station. A German lady attempted to get into the carriage as the train was moving. She slipped and fell beneath the carriage, the wheels of which passed over her. She died as she was being carried to Magila.

A German suffering from a severe attack of haemoglobinuria (blackwater fever) was brought to the Hospital in May, from a neighbouring estate. He recovered.

## An African Storekeeper

I WONDER how often there has appeared in big print on the first page of our magazines, "Wanted a Storekeeper for — Station." The result of the appeal was probably the same as in the case of those other wants, viz. priests, school-masters, etc. Many months passed before there was a response, and then when the storekeeper appeared and was sent out to Africa, he arrived at his station, but was bowled over very soon by fever or some other unforeseen circumstance, or he had to go elsewhere, and the station that made the appeal found itself in the same predicament again, without a regular and permanent man for the work. What I want to try and shew in this paper is that at Msalabani a successful attempt has been made to solve the difficulty.

We all know that it has been the ideal of the Mission from the beginning to spend its efforts in raising up responsible native agents, preachers and teachers, who shall take more and more upon themselves the work of evangelization. Archdeacon Woodward is never tired of saying, "We must trust to them more and more as the years go on." And, to use the often-quoted illustration of Bishop Selwyn, the Europeans are only the white corks supporting the black net; and as this black net of native missionaries grows larger and larger, without perhaps a corresponding increase in the number of white corks, these latter must reserve themselves more for that work, rather than wear themselves out on independent lines of their own.

But the point is that wherever a mission such as ours can get on without depending on European assistance, and can keep the "foreign" element in the background, so much the better. It is this principle that Archdeacon Woodward has consistently introduced into the work, not only in the higher planes of missionary enterprise, i.e. the ministry, but in those other departments which may be simply handmaids, but nevertheless without whose service the work would be seriously crippled. If, in fact, the job can be done, or the department run, by a trustworthy

native, with only a minimum of European supervision, so much the better for the Mission. It is far more economical ; it is likely to be much more settled and permanent ; and it is a witness to the real work of the Mission, viz. the establishment of a native-worked Christian community among the indigenous tribes of Central Africa.

Before I pass on to the subject of this paper let me mention one instance of this. I refer to the Printing Press at Msalabani. For more than two years now there has been no professional printer on the European staff. The printing and bookbinding shops have run themselves, except for the minimum supervision that the priest-in-charge can give them. And during that time, a prize has been taken at the Zanzibar Exhibition for good workmanship, and the monthly magazine and an endless supply of school books and other publications have been turned out, which are equal to the work from any Mission or Government printing press in Zanzibar or East Central Africa, and often far superior. Of course it is all due to the devoted efforts of men who assiduously taught these African artisans in years gone by, but, as I said before, if it is possible for a native foreman to keep things together, so much the better for the Mission in every way.

But the case of the storekeeper is even more noticeable. Here you have an African who for the last three years has taken over altogether the responsible post of major-domo to the Mission station. Karlo Mwaimu, for that is his name, was taught by a method and system which he could at once understand and follow. This very fact that an African can carry on a European's work, and take his place, is the best testimony to the value of that work. After all that is what is wanted. A layman doesn't come out simply to carry through a particular job, or series of jobs ; but he comes out to raise up African laymen, imbued with a professionalism in their work, and a skill and pride in their trade, that will enable them to do what he did. So then all honour to Mr. Brockway, whose name will long be remembered at Msalabani for the way in which he managed the stores and all connected with them. He was a master

of method, and to this day his arrangement of the store-room is kept, his system is carried out in "establishment" matters, and his book of copious notes is referred to when things are not going quite as they should.

It was under this lay-worker that Bwana (i.e. Mr.) Karlo, as he is universally called, was trained. Years ago he was a boy in the school here ; he went to Kiungani, and came back to be a teacher. But events showed that this was not his vocation. Next he worked as clerk on a German plantation, but had to give that up on account of serious illness. In course of time he came back to Msalabania as general overseer under Mr. Brockway. That meant he superintended the work of the labourers on the plantation, and those engaged in building operations, and he kept the petty cash accounts in these departments.

And so it came about that after Mr. Brockway's departure, the Archdeacon took the bold step of making Karlo general factotum in the stores. It was an experiment, but so far it seems to have been successful. Karlo himself was not at all anxious to take over the work. As he expresses it, he had already learnt "the anguish and distress" of the post.

His responsibilities are something as follows. There is



KARLO MWAIMU AND HIS FAMILY.

the commissariat department. He has to provide for about eight Europeans and ninety boys every day. That means, every morning, meat, vegetables, eggs, native flour, etc., have to be bought from a crowd of native women who come to the store-room door, and do not like doing business without bargaining. Then there is the establishment department. All the men and women cooks, waiters, water-drawers, cowmen, washermen, and various other labourers are under his orders. If they say they do not want to work, that means trouble for him because he must find others to take their place; if they do not do their work, that means more trouble, because the Europeans who have suffered come to him to know the reason why. Then there are the porters. If a member of the staff is going for a tour in the district, suitable men must be found to carry the provisions, tent, bed, etc. Stores from England and Zanzibar, personal luggage, and often persons themselves, are continually arriving at Mheza station, and have to be carried up to the Mission. The cases must be opened, their contents checked, and afterwards put into their proper cupboards. Then there are the accounts. Besides payments for all the work mentioned above, every time a tin of provisions is taken from the stores, it has to be noted down and eventually charged to some account. And at the end of the month these accounts are presented to the treasurer and the priest-in-charge.

It is plain, therefore, that his work is not light, and that it is responsible too. Of course every storekeeper has his particular trials. The Englishman's difficulty is generally in the matter of understanding the native, his language, ways, and tricks. He finds it so hard to "get to know," and without this he cannot prevent frauds. On the other hand he cares nothing for the "public opinion" of the neighbourhood with regard to himself. With the African it is different. He "knows," but he often has to face the loss of popularity in the country for simply taking a line of action which is a righteous one, and only just to his employers. The temptations are great. It is unfortunately so easy to be generous with other people's money and



A STORE.

But, in spite of it all, and it is something to  
ful for, hitherto Karlo appears to have kept  
and done his duty by the Mission. Even German  
government officials know his worth. They have offered  
in which his salary would be more than double  
what he is getting now. But he refuses, and wisely. He  
wishes to remain among his own people, and in the end  
of those who appreciate him, though doubtless  
they will try his patience in many ways. And I think they  
may well hope that Bwana Karlo will long remain  
a worthy storekeeper at Msalabani.

## Native Doctors and Medicine

I HAVE twice come across native doctors in the villages round Magila. A good many months ago I met an old man, hung round with bottles and a bag : the bottles are small gourds, with always one big one among them. I knew this old man as an inhabitant of one of the villages, but had not realized before that he was a doctor. I asked him to sit down and tell me about his medicine, which he very good-naturedly did, or seemed to do, as I do not suppose for one minute he would be likely to tell me all his secrets. He said he had been giving medicine to women : and I asked him to tell me how he gave it. So he took the large bottle and inquired who he should doctor. The married couple, a boy and girl, whom I had come to visit, were sitting with me on the rock, and the husband consented to take some of the medicine. The old man then stirred the contents of the big gourd round with a stick, which also forms the cork. He said it was sweet, and it looked like honey. While he stirred he said words all the time, which is called "tabana"—to make medicine. Then he put the end of the stick into his own mouth, and tasted it, and put it back in the bottle, giving the medicine another stir, after which he handed the cork or stick to the supposed patient, who sucked it with an amused smile. That was the end, so I thanked him very much and went on my way. The chief part of native medicine seems to be cutting people in the affected part and sometimes rubbing in charcoal, or applying a paste made from leaves and what looks like ginger. This is much more general than drinking medicine, as far as I can make out. The outward application, accompanied also by the wearing of charms which are also called "dawa" (medicine), helps them to believe that every part where they feel pain is being treated according to its needs, and as the native, by his own account, often suffers from illness of the whole body, this is a much more popular way of giving medicine than the

unsatisfactory European one, when perhaps they get only one medicine to drink, and sometimes one to rub in.

On the second occasion that I came across a native doctor, there was a real patient who was receiving real treatment. She was a Christian girl, and hearing that she was ill and had been brought within walking distance of the Mission, I set off one afternoon to visit her. When I came to the village I found her seated on the ground, with her legs outstretched straight in front of her, and her hands on her lap : her upper cloth was let down to her waist. There was an old man near who was putting "dawa" upon her. All round him, on the ground, were various gourd bottles, a basket with flour, and half a cocoanut, with some blood on it. He had probably been cutting or cupping her, which they often do, and rubbing in medicine, as she was covered with black marks and a yellow sort of powder. I stood quite still and watched the performance : they did not seem to object to my presence in any way. The old man proceeded to touch her all over with the horn of a goat, which perhaps was a medicine bottle ; then he took the two small gourd bottles in both hands and touched her all over with those also. Then he took some flour from the sifting basket and sprinkled that over her ; then he touched her all over again with what looked like two small horns or bottles. During all these processes he said words, and as the last act he made a sort of throwing away movement with his two hands behind her back, which meant, I suppose, that the illness was cast out. He then said, "It is ended." The girl got up, and she also made the throwing-away movement with her arms, and then came and spoke to me. She seemed quite calm, and not the least as if she was ashamed of what she had been doing. I asked her about her illness, and she seemed to be much better than she had been, so perhaps this was the concluding ceremony. I believe she had also drunk some medicine. The Christians do not think it wrong, I understand, to be medically treated in this way, *as long as they do not receive or wear the charms*, which the heathen are given under like circumstances. The touching with the

bottles, etc., is the outward sign to make them hope the “dawa” will do them good; the words are expressive of hope that the medicine will prove effectual.

NOTE.—Native doctors and their medicine must not be confounded with witchcraft, though the two *may* tread on each other’s heels. Dr. Livingstone believed there was a good deal to be said for native medicine, and at one time tried their remedies himself for fever. In the account of his *Journeys in Africa* we read:—“These doctors, who have inherited their profession as an heirloom from their fathers and grandfathers, generally possess some valuable knowledge, the result of long and close observation. With the regular practitioners I always remained on the best of terms, refraining from appearing to doubt their skill before their patients.” In Zanzibar, if our Christian natives wish to try native medicine, they are allowed to do so.

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## Trials and Troubles in South Africa

THE following extracts are from a letter written by Mrs. Chilvers, whom many of our readers will remember as Nurse Southward, a former member of our Mission, who worked for some time at Magila. Since her marriage she and her husband have been working in South Africa, and lately have been stationed at Qudeni, where owing to the recent disturbances they have been suffering many hardships:—

“I venture to think old friends will wonder what we are doing while this native rebellion is going on. On April 9 we heard that it was no longer safe at Qudeni, but as both of us are Government servants, we could not fly at the first sound of danger: besides which, we had nowhere to go! After two days and nights of great anxiety, a Natal policeman came and said we were to go with him to join some wagons three miles away, which would take us thirty miles to Nkandhla. We got together a few of the children’s clothes, blankets, and tins of milk and meat, and trudged

off in the cold and mist at six p.m. We arrived at Nkandhla after two days' wagon travelling at eight a.m. on Good Friday. Though the magistrate expected us, there was no food or shelter, and the children were crying with hunger. We had to wait about the street for nearly two hours, and finally found lodgings in the gaol, where we had nothing to use and only troops' rations to eat. One resident kindly lent us a bedstead, and another gave us plenty of milk, but we were not too well off.

"On our arrival at Nkandhla I heard that there was a Miss Mallendaine (who I had known by correspondence only) nursing a lady there. She is a member of our Guild (S. Barnabas), and came to see me, so all the time she was there I felt I had a friend near at hand. It was a curious meeting of Guild Members in the cell of a gaol. We had 300 horses and men sleeping just outside our door, and there where various alarms of attack. Then we heard a large convoy was going to Dundee, so we decided to go with it. The officers lent us a tent wagon, and we trekked for five days, outspanning at night and starting very early in the morning. There were 200 wagons with sixteen oxen each and 300 men : the procession seemed miles long, and they took great care of us, and did all they could to help us. When we reached Dundee no furnished rooms were to be had, so we hired two empty ones and used our boxes for furniture. On the second day after our arrival we had a telegram from the Forest Department, telling us to go to Maritzburg. On our arrival an officer met us and brought us here to a small furnished cottage. It was a terrible time with three children and a baby only a year old to provide for. Our house has been burnt down and everything looted : all our treasures gone, including our photos and curios of dear old U.M.C.A., and all our books. We were able to bring away the case with the chalice, paten and cruets, but everything else had to be left behind. They talk of compensation, but what can compensate for all these precious things ? Write soon and tell us all Magila news. There is nothing to remind me of it now but memories."

## An African Bible Class

"We have just started Bible classes for the Christian men in the villages round Likoma.

"I am very much astonished at the questions, chiefly critical, which have been asked me during the last few weeks.

"The questions are generally introduced in this way : 'Padre, I want to ask you about a matter of which we very often talk among ourselves.' Then follows the question ; here are some of them :—

"'What sort of tree was it of which Eve took the fruit ? Does it still exist ?'

"'Who was Seth's wife ? because there were very few people about at that time.'

"'Was S. Peter married ? May priests marry ? May a bishop marry, and if so what would his wife be called ?'

"It seems rather prosaic to say she would only be Mrs. Trower !

"The very first question of all dealt with the respective merits of the English, Roman and Scotch Churches. The question was, like the rest, entirely spontaneous ; we never talk about our differences out here unless compelled to do so, but you see I was compelled. And as apparently they have reached that unhappy stage of civilization when they think for themselves, it is as well that they should have some authoritative statement to go upon.

"Perhaps the most interesting question of all was, 'How do we know that our Lord looked like the pictures which we see of Him ?'

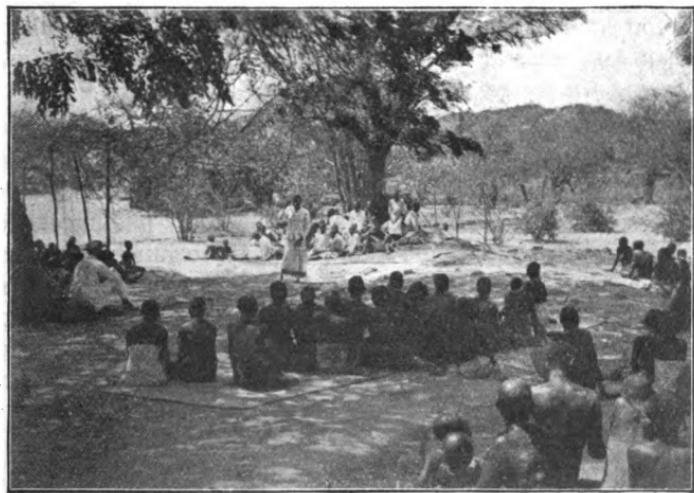
"One man said, 'I think it was in this way, a very long time ago people used to write letters on stones, and I think they must have written faces in the same way, and somebody who saw our Lord must have written His Face on a stone, and that is how we know what He looked like.'

"A. J. D."

<sup>1</sup> A further account of these Bible classes will be found in our Post bag for this month.



VILLAGERS AT LAKE SIDE.



A VILLAGE CLASS.

# Post Bag

## Zanzibar.

"EVER since Padre Dale has been priest-in-charge he has had no time to speak of for outside work. Padre Samwil is very much of an invalid, so cannot be left alone. The outsiders *get no chance*. I wish you could have seen the great interest of my class this morning. We were going over Padre Dale's last lesson on 'The Obedience of Christ.' The class was composed of seven Indian lads, two Arabs (one of them highly educated, whose cousin is a Christian priest in Egypt), and four Arab boys. There ought to be a priest and a layman for this work alone. Miss Foden is beginning to teach Arab girls in their own homes, and we do hope Miss Choveaux may have time to visit the Arab ladies regularly—they all love her dearly. My new Kiungani teacher, Henry Kaleza, does very well indeed for religious teaching, but does not care much about anything else. It is very good to watch his face as he teaches the boys about our Lord. He was one of the last slaves taken, and a big boy of fourteen when he first went to school (as a day-boy to Kilimani in 1896), so that, though he would be of greater use for a little more education, he is really rather a miracle when you look at him in the right light. *The Missionaries to the Town will have to come from the Town, and we must just go on working till we get them.*"

## Zanzibar Hospital.

"HERE in the hospital we have to work against many disturbances. For instance, the numerous mail passengers who call, bringing introductions, and who stay to lunch and like to be shown round. Then, when one of us is teaching in the ward, unless you keep a clear head and sharp look-out, the spare half hour is gone and nothing done. Another day a bad case may come in, and all your time goes that way. Then there is the study of the language, which is very difficult to get in, and yet most important. We often begin work before 6 a.m. and go on to 9 p.m., with about half an hour's rest at midday. I am trying to go to the homes of some of the patients ; it seems the only way to keep a hold on them, and we learn what sort

of surroundings they have and get an entry into their houses, but it is not easy to follow them up, and for another person to go in one's place is not the same—neither has the same interest in the other. The American Tram Company sent us a man one night with a dreadfully mangled foot. He stayed a week, and was never allowed to put his foot to the ground; and then one morning he got out and crept away on all fours. We heard he went into a house near and waited to be fetched by his friends, and meant to try native medicine. These people do not understand the extent of such an accident, and if they do not get well in a week think there is something wrong in our treatment. We shall probably have the man back in a few days."

#### S. Monica's.

"I HELPED Miss Phillips with the Sewing Class (of native women) till Miss Choveaux came back. There are some very good workers there. I wish they would send some of their embroideries to you—it would astonish our supporters. The best workers are *old Mbweni girls*. The mosquito nets they make are very much admired, and they get ever so many orders from the town. They embroider blouses and cushion covers, do drawn-thread work, and are now copying Indian silk embroidery."

#### Msalabani.

"IT has been a great pleasure and help having Padre Weston here so long. He left us last week (July 17), and the boys were to follow. We are sending seven new boys to Kiungani from Mkuzi, Misozwe and Korogwe. Three students are going to S. Mark's to prepare for Readership: Alfred Mwekwaluma, John Mbaruku and John Mdimu. My kisibau 'worries' have gone for a time at least, and I hope we shall be able to make some when my staff is more advanced. Dr. Haviland has been over at Mkuzi attending the sick and watching for lions, who, of course, kept away from the station while he was there, having made it a playground every evening till he came."

#### On The Voyage to Nyasa.

DURBAN, July 15: "A line to let you know how our family party is getting on. We arrived here at 3 p.m., and expect to go on the *Herzog* to-morrow evening. We have had a splendid

voyage ; none of us seasick, though a good many other passengers were. The officers say it is the coolest voyage they have had for five years. Miss Parsons and I have been working steadily at Chinyanja, under general directions from Padre Kisbey ; we have done a minimum of two and a half hours a day, and have stuck to it, with the exception of three days when in ports. We have had a delightful mixed company on board, ranging from three Kilburn Sisters to a Johannesburg variety company. We were all very happy together."

### Korogwe.

" PADRE KISBEY returned to his work Friday, August 3, just in time for our Harvest Festival on the following Sunday.

" As there is no Mission station in the Zigua land, the out-school teachers and Christians living in that district, quite one or more day's journey from Korogwe, generally arrange to come here with their teachers for the first Sunday in each month, so on August 5 we held our Harvest Festival. The great service of thanksgiving was the Holy Eucharist at 7 o'clock, when the beautiful new church of S. Michael and All Angels was well filled with the Christians of Korogwe and those who came from the Zigua land. The sermon was preached by Padre Kisbey. A good number of the native Christians communicated, and the collection amounted to over 19 rupees. It will be sent to our brethren at Masasi to help them to build their new church."

### Likoma.

" WE have been counting the houses on this island, and find there are 1,174, which, allowing four persons in each house, gives the population at 4,696. Chiromo Church is started at last. I wonder if any one would like to give altar ornaments for it ? "

" I have just been on a visit to Kota Kota and Malindi to see the work. Benson and Godfrey are doing very well there, with two new apprentices under their charge. Benson has really got things into shipshape and order, and they finish their work well. I am well pleased with them. Why, if they can do so well in three years' or so training, in about ten years Bwana Crabb will not be wanted out here any longer. Petro had done excellently at Malindi getting in timber ; and Mr. Suter's testimonial was that it was a real pleasure to have him working on the station : he handled his men so well and settled all their

disputes without having to worry him in the least. 'We two laymen' have had a busy time this year. I should think I get on an average about fifty chits per day now, but there is nothing like plenty of work to keep you in good health. When you hear any one say the Cathedral is finished, just contradict them, for it will be quite another four years before it can be anything like finished. Of course, every month adds to its beauty, but this is not a Kota Kota or Unangu six months' job.

"We have started a weekly night Bible Class at the villages, and the Wakuluakulu enjoy it immensely. I go to Mvumu on Wednesday evening of each week. We start with a few prayers, and then Bible readings with explanations for about an hour ; and the men ask questions, and if we cannot answer them straight off, we work them up for the next meeting, and finish up with a hymn and a few prayers. I want to get extempore prayers, and make it a real prayer meeting, and I believe we shall before long. The men are most keen. We are taking for the first lessons the Gospel of S. Mark. Bwana George goes to Madimba, and Padre Douglas to Ngani, and Mr. Wilson to Nkwazi, and we all take the same subjects. It is a new venture, but one that the men have long wanted, and they take the keenest interest in it. Remember us in your prayers ; we want them much. 'For so the whole round world is bound about the feet of God.' "

"Miss Bulley is taking the girls' school again, and began with great vigour. Miss Nixon Smith has taken over some of the villages, and spends most of her time in that work and some Scripture and writing in the girls' school ; and she and I divide classes for the women teachers. There is to be another exam. for them in June for three new ones and some who failed at Christmas (*see CENTRAL AFRICA, May, p. 129.*)"

### Malindi.

"I AM very pleased with my schools up in the hills. 'I will lift up mine eyes unto the hills.' The Bishop said perhaps some day he would start a station up at Mangoche. I am hoping that when he comes back he may see his way to doing it fairly soon. I have three flourishing schools up there, and am hoping to start another."

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## Our Staff

**Arrivals in England.**—Miss Gibbons from Hegongo, August 19; Brother Moffatt from Zanzibar, August 29.

**In Africa.**—Mr. Spurling reached Lindi August 2, and expected to start at once for Masasi. Mr. Kisbey paid a visit to Magila, and went on to Korogwe August 3.

**Departures.**—The Bishop of Zanzibar, September 3; Mr. MacLennan for Magila, September 8; Miss Blackburne for Korogwe, and Miss Greenwood for Mbweni, September 26.

**Resignation.**—We are very sorry to lose the good services of Mr. S. Lyon, who has worked so heartily on the Steamer for two years. He has been most regretfully compelled to resign, owing to home circumstances.

**Examinations.**—The Likoma deacons, Augustine Ambali and Eustace Malisawa have passed their first Examination for priest's, and Leonard Kamungo for deacon's orders at S. Andrew's College, Nkwazi.

## Our New Publications

THE Mission Kalendar for 1907 will be ready on October 15. Special features this year will be the illustrations of some of our Native Clergy and their stations, drawn by Miss A. Y. Mills: and Likoma Cathedral by Miss Hine. There will be short articles on how to start, keep going, and do various things missionary. The Kalendar will be published in the usual forms at 1d., with paper cover: 6d., bound in cloth, gilt-lettered and interleaved; and also as a pocket-book, bound in leather, price 1s. 2d.—most suitable for a small Christmas present.

' *Words of Strength and Wisdom*, by Bishop Steere, should have a very large circulation, for, as the Rev. W. B. Trevelyan says in the preface: "Bishop Steere was a great teacher—his words attract by their brevity and simplicity, but it is a pregnant simplicity and is never dull. The notes are full of unexpected and suggestive turns of thought. Above all, they are palpably sincere—the words of a real man, who quite obviously meant what he wrote." This book, bound in limp cloth, gilt lettered, is published at the low price of 1s. 6d.

For a winter game for children, and even for adults, *U.M.C.A. Quartettes* should be most popular. It would be

an easy and pleasant way of learning all about the Mission, and the very thing for Coral League bands, Missionary social evenings, etc.

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## Editor's Box

WE extract the following paragraph from a letter from the Bishop of Mashonaland, and submit it to the serious consideration of our readers :—

" When is the Church of England, with its thousands of quite respectable unemployed always on hand, going to direct souls to consecrate their faculties and handicrafts in the beauty of holy poverty and obedience to the development of the earth's boundless acres of wilderness to God and man ? Why have we not masons to build for us and teach our Natives to build ; ploughmen to plough and teach our Natives to plough ? Why is it that to be out of work involves, or seems to involve, pauperism and doles, and that monstrous contradiction in terms, as I remember it thirty years ago—the workhouse ! And all the time our Missions are crying out for just the class of man who, through no fault of his own, gets manufactured by society into a pauper. Of course, *inefficient people are useless on a Mission station*, but why should not the Church call for the consecration of the at present unemployed *skill and talent* ? Is it that *inspiration* is wanted ? and if so, why not put forth faith and prayer and aspiration in our schools, and homes, and workshops, and farms, as well as in our Universities, for the surrender of self and the complete and perfect training of every faculty for God and His Church in the Mission field, making a ministry of labour that works for the glory and consecration of labour, and not for pay, thus redeeming all labour from the corruption of mere sordid gain ? We want a priesthood of the handicrafts and of agriculture in our missions, bringing its talents and work daily to the altar, creating ideals, and making all life a worship and a song instead of a drudgery and a groan.

" Let me, in connexion with this thought, recommend for reading a book by Dubois, *The Souls of Black Folk*, a kind of prose idyll on the Native question, published by Constable (5s.). It deals with the Negro question in America, but its thoughts burn with ideals applicable to all native races, and, indeed, its underlying principles might well be studied by all who are capable of taking a statesmanlike view of race evolution."

## “The Magic We”

THE Secretary of the *League of Associates* writes : “ The Girls’ Friendly Society will certainly forgive us if we appropriate to our own use something of this expression of theirs. It is related that a girl was first led to think of joining that Society by hearing her friend speak of what ‘We’ are doing, planning, thinking, etc. We hear it—or should do so—from the newest boy, speaking of his school, the drummer boy of his regiment, right up to the greatest ‘We’ of all—

We are not divided, all one body we  
One in hope and doctrine, one in charity.

Nothing speaks better for the harmony of a household than to hear its humblest ministrant speak of ‘We’ and ‘Ours,’ as sharing both the responsibility and the honour of the house. Like every good thing, it can be overdone and become brag, but the feeling is a right one, and, involuntarily used, expresses the felt oneness with the body. Members of our own League of Associates have been duly admitted to the outer circle of the Universities’ Mission. Still further out there is a faithful band of valued helpers who say, ‘*I have heard* of the work and needs of this Mission, and will give or do something to help it.’ At frequent intervals, one and another of these steps closer, desiring to say, ‘*We* greatly need new helpers, a new church, a new man. It is our precious privilege to leave no stone unturned, no part of self unsacrificed, until this need is supplied.’ This, at least, is the Associates’ ideal, and an ideal cannot be too high !

“ We sometimes startle ourselves when we hear ourselves say, ‘We always do so-and-so in Africa’ — a country we have never seen—but if the reason is the nearness of our hearts to the work, and the realization that union is strength in our home work, we need not be ashamed of it, but thankful. A friend wrote only yesterday : ‘We have just had a legacy.’ Am I to congratulate him on family prosperity ? No : for I feel sure that ‘We’ is U.M.C.A., in whose welfare he rejoices.”

M.

# A Book Worth Reading

WHEN an artist is working at some detail in a large picture, he steps back at intervals from the canvas to gain a general view, not only of his work at that particular point, but also to see how the detail is harmonizing and fitting in with the picture as a whole.

In a somewhat similar spirit it is good for the missionary in one particular corner of Africa to study the work of Christian missions all over the vast continent. And it would be hard to imagine a better compendium for this purpose than a book entitled *Daybreak in the Dark Continent* published last year in America. Within the compass of some three hundred pages of good-sized print, the whole of Africa is discussed from the geographical, historical, and ethnological aspects, always having regard to the missionary standpoint. Excellent maps and illustrations add enormously to the value of the book.

Very striking are the contrasted chapters "A religion of darkness" and "The religion of light."

The native religion of Africa is summed up in one word—Fetichism, a corruption of the Portuguese *feitiço*, a charm or amulet, a word which embraces the subjects of witchcraft, sacrifices human and otherwise, and the general hazy ideas of a god and gods of the African pagan: inasmuch as charms *must* be used to propitiate the gods, most of whom wish evil to man.

"The religion of light" begins with Africa as it is mentioned in the Old Testament, going on to New Testament references, foremost of these being the Flight into Egypt. Africa sheltered the Infant Christ. Then we have a sketch of the early Christian Church in Africa, its growth and decay, the latter directly traced to the quarrels of Christians over doctrinal differences which paved the way for the triumphant invasion of Islam. Mr. Naylor seems to us particularly forcible when he deals with the subject of Mohammedan-

ism versus Christianity. A thousand years of neglect on the part of the Church was followed by the Missions of the Portuguese to the Congo regions. The great revival of Missions to Africa dates from 1792. The Universities' Mission, coupled with the names of Bishops Mackenzie and Steere, receives honourable mention. But we could have wished that amongst the names of Mission heroes space had been found for that of the great Cardinal Lavigerie and the work of his White Fathers not only in Algeria and Tunis, but also in Central Africa.

Mr. Naylor brings out strongly the necessity for a trilogy in Mission work Evangelistic—Industrial—Educational. "Evangelization alone," he remarks, "is inadequate. Certain missionaries in Africa gave themselves wholly to evangelistic work without any effort at education, under the mistaken idea that proclaiming the Gospel to those who had not heard was the beginning and end of missionary endeavour. After years of faithful preaching, the gospels were translated into the native language, when it was discovered that none could read!"

Scarcely less inadequate was Bishop Colenso's experiment, who, believing that "civilization should precede Christianization, selected twelve boys from among the superior race of Zulus. He devoted himself to their education and training without a word or suggestion of religion. The susceptible Africans made rapid progress. When at last the Bishop thought they were civilized, he told them that all he had done was simply preliminary, and was incomplete without the immeasurably greater thing, acceptance of Jesus Christ as their personal Saviour, and of His Gospel as the rule of life. The next morning all that was left of his promising pupils was their 'civilized' clothing. They had donned their loin cloths and gone—back to their pagan homes, back to their pagan customs."

There are some useful appendices, with an excellent chronological table of African history from 4400 B.C. down to 1892 A.D.

ELLEN MAPLES.

# Home Jottings

**The Receipts** for the eight months ending August 31 :—

General Fund . . . . .	1905, £10,133; 1906, £9,518.
Special Funds . . . . .	1905, £4,465; 1906, £6,297.

**Harrison Memorial.**—Friends of Msalabani and of Padre Harrison may like to contribute to the HARRISON MEMORIAL for erecting a baptistery in Magila Church. £28 has been already given.

**The Universities' Mission** will have a Stall at the United Sale on behalf of Home and Foreign Missions, to be held in London on November 14 and 15. The Receipts on previous occasions hardly seem to warrant our again taking part, and it is our earnest hope that this year we may do far better. Fifty pounds is the very lowest sum we should look for. We invite the kind co-operation of all our friends. Parcels should be sent to the Office marked "Church House Sale." Gifts of money if sent to us beforehand could be laid out judiciously. Friends living abroad might perhaps be able to send us a few things out of the common. *Much depends on variety*, and we venture to ask for your assistance in making ours the most attractive of the Stalls on this occasion.

**Missionary Hymns.**—Were it for no other reason, we hail the coming of *The English Hymnal*, for, amongst many other good things, it gives us some notable additions to our missionary hymns. In common with the new edition of A. and M., it contains "Fling out the Banner" (to a fine new tune), "God is working," and "Lift up your heads"; it also gives us a beautiful hymn by Bryant, "O north with all thy vales of green," a translation from the German of "Spread, O spread thou mighty Word," and our Anniversary favourite, "Go labour on" (set to a good tune). There is, too, a noble hymn by Chadwick, "Eternal Ruler of the ceaseless round," to a really fine tune by Orlando Gibbons, and Hosmer's "Thy kingdom come! on bended knee," set to that graceful tune "Irish." Though not missionary, we may call attention to the communion hymn for the departed, "Jesu, Son of Mary." This was written for the use of the Mission in Africa by Dr. Palmer. It is surely a new and hopeful sign to find a hymn translated into English from Swahili.

We should like to strongly urge all our friends who arrange

missionary meetings to copy the example set us by the Rev. F. R. Hodgson, of Exeter, who finds it *well worth the trouble* to provide a choir of ladies, who have taken some pains carefully to prepare the music, to lead the hymns at the annual U.M.C.A. meeting at Exeter. We are not surprised to find that this meeting is always full and enthusiastic. To enlist the help of men and women to sing and a musician to lead them may mean, very possibly, the enrolling of fresh missionary supporters. At any rate, it adds very much to the pleasure and success of the meeting.

It is a great mistake to imagine that people care only for the almost worn-out old hymns. The laity like fresh new hymns and tunes, if they are good, quite as well as, if not better than, the old ones. In fact we long for a change from the chilly "icy mountains" and baking "coral strands" of our childhood. This new book gives us what we want exactly—the new and the old together. Welcome then *The English Hymnal!*

**Zigua, or as it is now written Zigula**—We are most grateful to the S.P.C.K. for their help in issuing a second edition of the Rev. W. H. Kisbey's *Zigula Dictionary* and *Zigula Exercises*; and to the British and Foreign Bible Society for the Zigula S. Matthew also translated by Mr. Kisbey.

**The Founder's Grave**—Mr. A. C. Madan, writing from Serenje, N. E. Rhodesia, says he has been on a visit to our Founder's (African) Grave. "Fifty to sixty miles from here in the solemnity of silence and solitude, a level sea of forest with nothing to break the near horizon, not a village within two or three miles, hardly a track to it or across the swamp close by, there stands the Memorial, simple and solid, in the middle of a large square of level grey sand, all well cared for. I suppose I was the first to explain on the spot to the people of the country something of what it meant in their own language. It is just a generation since he died there; will another see a Westminster Abbey built over it—one of the most memorable spots in all the world?"

**The Rev. John George Philipps.**—A friend sends £1 10s. to start a little memorial to Mr. Philipps, in Likoma Cathedral.

**Football.**—Every one keen about athletics—and who is not in this effeminate age?—will be interested to read that the Mission team has lately been defeated, *the first time for several seasons*, in a match played with a Zanzibar team on July 19. Mr. Deere and Brother Moffatt played with the Kiungani boys.

**Prayer for those at Home.**—The following Prayer is used at Nyasa on the day of our Anniversary. It is good to know that our workers in the Mission Field are remembering us before God on that day.

"Grant to us Lord we beseech Thee, that like as the prayers of those who are bound together with us in the bonds of the flesh and of the spirit beyond the seas, do this day ascend before Thee on our behalf, so the desires which we desire before Thee at this time may rise up into Thine ears and prevail with Thee. Grant unto them and to us freshness of heart and pureness of will, that we may serve Thee in joyfulness and in patience of spirit, till the days be fulfilled ; through Him who liveth and reigneth with Thee and the Holy Spirit, now and ever. Amen."

**Work wanted.**—A former member of the Mission, who is now a Lay Reader, and whose health suffered in Africa, would like to hear of a place where the duties would be fairly light. He is married. The Secretary would answer questions.

**A Notable Legacy.**—From Australia we have received a legacy, the particulars of which are inspiring.

The Executor writes, "I think you will appreciate the spirit in which the money was left by one of the best men it has ever been my privilege to know. Mr. Warner devoted his life to teaching, and the greater part was spent as a Master in Church Schools, where he has done some of the most useful unostentatious work in the interests of the Church in this country. He was one of our finest examples of Churchmanship, and his loss is great. After careful consideration he decided to devote the tenth of his nett estate, which he considered *belonged to the Church by right*, to the various Missions, as he thought their need was the most pressing, and his own close association with Bishop Trower made him associate the Universities' Mission with those of our own Board of Missions."

Such is the history of this little legacy, and were such examples more common there would be no further anxiety in respect of the support of our Missions.

**Resignation.**—Miss M. Forbes, on leaving Torquay, resigns her post as secretary of the Mission for that town. Nine years ago we used to get from £20 to £25 from Torquay ; now it is always over £80, and has been over £100. Miss Forbes has been an ideal secretary, and her success is an instance of how much the Mission owes to the zeal and earnestness of its home helpers.

**A Professor of Arabic** who is in England for a time will be glad to give lessons. His fee for a course of twelve is £3. Write to the Secretary. Special terms for a longer course.

**The Coral League.**—Secretary, Miss C. Herring, has our best wishes for the success of her C. L. Stall at the KENSINGTON TOWN HALL on November 7 and 8. We hope many of our Coral League branches will attend and support Miss Herring's efforts. Special terms will be made for parties visiting the Sale.

**Miss C. Lance, Chilton Lodge, Taunton,** will be glad to send packets of Christmas cards on approval to those who will try and sell them for the Mission. Mowbray's, Tuck's, Mildmay's and all the best makers; or one dozen sent for 1s., 2s., or 3s. Last year profits, £43 10s. Sold, £139.

**The U.M.C.A Christmas Cards.**—These consist of eleven subjects by special artists—6 coloured, 5 toned: the coloured are sold at 3d. each or 2s. a dozen; the toned at 2d. each or 1s. a dozen.

## WANTS

*Please communicate with the Office to prevent gifts being sent twice over.*

**THE HOSPITALS.**—Old linen *always* urgently needed for bandages and dressing. Between twenty and thirty bandages are used daily. Any rolled bandages would be most gratefully received.

**MTONYA.**—2 Hitchcock lamps, 15s. each; Bell, £5; Harmonium, £10 to £15; Cream Separator, No. 12, £5 13s.

**KIUNGANI.**—More footballs please, but no more tennis balls.

**MPONDA's.**—Kisibaus, magic lantern (cost about £3).

**LIKOMA CATHEDRAL.**—Carpet 20' x 13' (£3 received).

**MALINDA.**—Football. 4 Red cassocks for men and big boys, and surplices. Altar and credence cloths, green and violet burse and veils.

**PEMBA.**—Football, needles 5 and 6, cottons 40 and 50.

**Dresses and Garments.**—**MTONYA**, red twill sashes. **LIKOMA**, vikwembas. **KIUNGANI** kanzus for boys of 5 ft. 6 to 5 ft. 9. **PEMBA**, kofias, patch-work quilts. Coloured kisibau from 22 to 36 inches, tapes, shukas 48 to 56 inches, large kanzus. **MALINDI**, medium and small kisibaus. **MASASI**, coloured blankets, Turkey twill. **MSALABANI** and Central Schools, kisibaus, 25, 26, 27, 28, and 29 inch. Pieces of long cloth 3d. to 7d. a yard and galatea for the tailor's shop. **HEGONGO** and S. DOROTHEA'S ORPHANAGE, sheeties of handkerchiefs or coloured print, 2 yards, by 1½, 1½ by 1 yard; pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. **KOTA** **KOTA**, skukas, chikwemba and chilundu, kanzus. Pieces of all sorts and sizes of cloth, print, flannelette or flannel to make patch-work "blankets," *everything except kisibaus*. The School for the Blind, Turkey twill, print bags, belts, toy instruments, print for patchwork blankets or patchwork quilts, 2 ft. square with thin flannel lining.

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A. W. PARTRIDGE

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Telegraphic Address for Zanzibar, "ULEMA, ZANZIBAR"; for Nyasa, "ULEMA, FORT JOHNSTON."

REMITTANCES sent to the Head Office should be made payable to "The Secretary, U.M.C.A." and crossed

"DRUMMONDS."

Lay Secretary.—CHARLES J. VINE.

## Mail Days, &amp;c., November, 1906.

Nov. 3	Letters expected ( <i>German</i> ). Mail to Zanzibar ( <i>via Marseilles</i> ). Mail to all parts ( <i>via Genoa</i> ). Letters expected ( <i>German</i> ). Parcel Post Zanzibar.	16	Letters expected ( <i>French</i> ). Letters expected ( <i>British</i> ). Mail to Zanzibar ( <i>via Brindisi</i> ). Mail to Zanzibar, Nyasa and Tanga ( <i>via Naples</i> ).
8		17	
9		23	
13		23	
14			

For Nyasa every Friday *via Cape Town*. For Zanzibar every Friday *via Aden*.  
Country Correspondents must post one day earlier.

N.B.—Parcels for Africa are despatched once a month.

## "AFRICAN TIDINGS" illustrated, for NOVEMBER, contains—

A PEMBA STORY.

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## The Mission Staff.

## Bishops.

Zanzibar.—Right Rev. JOHN EDWARD HINE, M.D.—1888.

Likoma.—Right Rev. GERARD TROWER.—1902.

## Archdeacons.

Nyasa.—Johnson, W. Percival. '76—"C.M."

Zanzibar.—Evans, Frederick J. '97—Pemba.

Magila.—Woodward, Herbert W. '75—Mag.

Masasi.—Caron, Alfred H. '90—Mas.

## Priests.

*Abdallah, Yohanna .. . . . .	'94—Unan.
Baines, Philip H .. . . . .	'90—Mag.
Brent, James W. .. . . . .	'95—Mbw.
*Chiponde, Samwell .. . . . .	'98—Mkun.
Clarke, John F. .. . . . .	'99—Kota
Corbett, Ernest W. .. . . . .	'06—"Trav."
Cox, H. Aldwyn M. .. . . . .	'06—Ny.
Date, Canon Godfrey. '89 & '02—Zan.	
De la Pryme, Alex. G. .. . . . .	'99—"C.M."
Douglas, Arthur J. .. . . . .	'01—Lik.
Eyre, C. Benson .. . . . .	'96—Mton.

Frewer, Cyril C. .. . . . .	'03—Mbw.
Glossop, Arthur G. B. .. . . . .	'93—Kota.
Jenkin, Albert M. .. . . . .	'05—Mpon.
Kisbey, Walter H. .. . . . .	'93—Kor.
*Limo, Petro .. . . . .	'03—Mkuudi.
Machina, Daudi .. . . . .	'95—Mas.
MacKay, Malcolm .. . . . .	'00—Eng.
*Majaliwa, Cecil .. . . . .	'86—Mich.
Marsh, Richard H. .. . . . .	'01—Ny. Col.
Porter Canon Wm. C. .. . . . .	'80—Mas.
Ransome, Walter G. A. .. . . . .	'06—"Trav."

Russell, Robert A. .. . . . .	'05—Mag.
*Sehoza, Samuel .. . . . .	'94—Kig.
Smith, Evelyn B. L. .. . . . .	'24—7 Mbw.
Spruling, Henry W. .. . . . .	'02—Mas.
Stead, Francis T. .. . . . .	'05—Kor.
Suter, Walter B. .. . . . .	'02—Mal.
Webster, William G. .. . . . .	'00—Eng.
Weston, Chancr. Frank .. . . . .	'98—Kium.
White, Joseph C. .. . . . .	'97—Mag.
Wilson, George H. .. . . . .	'05—Nkw.

## Deacons.

*Ambali, Augustine .. . . . .	'98—Msum.
*Chitenji, Cyriani .. . . . .	'95—Mas.
*Kamungu, Leonard .. . . . .	'02—Lung.
*Malisawa, Eustace .. . . . .	'98—Chia.

*Mdoe, John B. .. . . . .	'97—Mas.
*Mkandu, Yustino .. . . . .	'01—Mas.
*Msigala, Kolumba .. . . . .	'01—Mas.
*Ngawele, Silvano .. . . . .	'03—Mas.

Saidi, John .. . . . .	'02—Mag.
*Swedi, John .. . . . .	'79—Mbw.
*Usufi, Daniel .. . . . .	'01—Mas.
Winspear, Frank .. . . . .	'06—Lik.

## Laymen.

Baker, Frank H. .. . . . .	'04—Kig.
Brincombe, Alfred .. . . . .	'02—Mton.
Brown, Malcolm Frank .. . . . .	'02—"Trav."
Crabb, Albert H. .. . . . .	'02—Lik.
Craft, Ernest A. .. . . . .	'04—Eng.
Deoert, William E. .. . . . .	'02—Klun.
George, Frank. .. . . . .	'02—Lik.
Harrison, Charles H. .. . . . .	'03—Eng.
Haviland, Henry Alfred .. . . . .	'05—Mag.

Hopkin, Thomas .. . . . .	'05—Mag.
Howard, Robert .. . . . .	'99—Eng.
McLean, Charles .. . . . .	'00—Mkuudi.
McLennan, John H. .. . . . .	'04—Msal.
Makins, Arthur .. . . . .	'08—Pemba.
Moffatt, Ronald .. . . . .	'09—Eng.
Roskelly, Fredk. M. .. . . . .	'04—"Trav."
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Sargent, Alfred G. H. .. . . . .	'03—Mpon.

Shannon, H. Augustine .. . . . .	'06—"C.J.
Sharp, Gustav C. .. . . . .	'04—Eng.
Sims, George .. . . . .	'95—Mas.
Swinnerton, Robert .. . . . .	'02—Kig.
Taylor, Edward J. .. . . . .	'06—Ny. Com.
Tomas, William E. .. . . . .	'05—Mas.
Vine, Stanley .. . . . .	'06—Mpon.
Willcocks, Louis H. .. . . . .	'03—Lik.

## Women.

Abdy, Dora C. .. . . . .	'02—Mag.
Andrews, Mary A. .. . . . .	'08—Eng.
Armstrong, Mary .. . . . .	'01—Lik.
Baarda, M. Mabel .. . . . .	'02—Pemba.
Bennett, Honor Mary .. . . . .	'06—Heg.
Blackburns, Gertrude E. .. . . . .	'09—Kor.
Boor, Amy .. . . . .	'08—Kor.
Bowen, Margaret A. .. . . . .	'00—Eng.
Brewerton, Hannah .. . . . .	'02—Eng.
Bulley, Mary W. .. . . . .	'03—Ny.
Campbell, Eleanor N. .. . . . .	'05—St. Kat.
Candy, Katharine .. . . . .	'04—Hosp.
Choveaux, Josephine .. . . . .	'99—St. Mon.
Clutterbuck, Eva .. . . . .	'94—Eng.
Coates, Caroline M. .. . . . .	'03—St. Mon.
Dale, Jane (Mrs.) .. . . . .	'02—Eng.
Dunford, Lillian M. .. . . . .	'95—Mag.
Dunn, Annie M. P. .. . . . .	'06—Hosp.
Ellis, Wilhelmisa .. . . . .	'03—Hosp.

Fage, Mabel .. . . . .	'04—Kota.
Foden, Frances Ellen .. . . . .	'05—St. Mon.
Foxley, Alice .. . . . .	'04—St. Mon.
Gibbons, Annie .. . . . .	'09—Eng.
Goffe, Amelia .. . . . .	'03—Eng.
Greenwood, Mary .. . . . .	'06—Mbw.
Gunn, Louisa .. . . . .	'00—Mag.
Hopkins, Sarah .. . . . .	'01—Mbw.
Howes, Margaret E. .. . . . .	'99—Mag.
Jameson, Jane E. .. . . . .	'00—Kor.
Jenky, Maud A. .. . . . .	'06—Ny.
La Cour, Mabel A. .. . . . .	'02—Mbw.
Lewis, Lucy H. .. . . . .	'03—Eng.
Lloyd, Margaret E. .. . . . .	'01—Klun.
Mann, Norah L. .. . . . .	'01—Eng.
Medd, Hilda .. . . . .	'02—Lik.
Mutter, E. Kathleen .. . . . .	'08—Eng.
Murton, Alice S. .. . . . .	'01—Mag.
Newton, Mary .. . . . .	'00—Kota.

Parsons, Ethel Grace .. . . . .	'06—Mag.
Phillips, Janet .. . . . .	'07—St. Kat.
Phillips, Laura .. . . . .	'03—St. Mon.
Plant, Frances Mary .. . . . .	'04—Hosp.
Pope, Florence .. . . . .	'02—Mbwa.
Rogers, Flora E. .. . . . .	'02—Pemba.
Saunders, Caroline L. .. . . . .	'03—Hosp.
Schofield, Martha .. . . . .	'09—Eng.
Sharpe, Ada M. .. . . . .	'06—Eng.
Smith, Katharine H. Nixon .. . . . .	'07—Kil.
Stevens, Maude B. R. .. . . . .	'07—Klun.
Taylor, Louise .. . . . .	'06—Pemba.
Thackeray, Caroline .. . . . .	'77—Eng.
Walker, Margaret .. . . . .	'00—Mag.
Wallace, Mary .. . . . .	'04—Eng.
Ward, M. Frances E. .. . . . .	'04—Eng.
White, Katherine M. .. . . . .	'02—Eng.
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Assisted by 19 Native Readers and 287 Teachers.

EUROPEANS—115. AFRICANS—306. Total—421.

\* These are Native Clergy.

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# CENTRAL AFRICA.

No. 287, XXIV.]

NOVEMBER, 1906.

[PRICE 1*d.*

## An Appeal

THE RECEIPTS for the nine months ending September 1906 compare as follows :—

	1905	1906
General Fund .	£11,096	£10,432
Special Funds .	£4,730	£6,616

The Treasurers have been authorized by the General Committee to make an appeal for an addition to the fund for general purposes, known as the General Fund, and which is the most important of all the Funds.

While the Funds for special purposes are £2,000 in excess of the amount for the corresponding period in 1905, the fund for the upkeep of the work of the Mission is £600 less.

The Treasurers are reluctant to make this appeal, but they consider it is their duty to do so. Had it not been for a timely legacy, they would have had difficulty in meeting their liabilities during the past few months. It would have been necessary to have had recourse to an overdraft at the Bank.

Although this has been avoided, the need of money still remains, and the outlook at the present time causes much anxiety.

With the consent of the Committee the Treasurers, therefore, appeal to the generosity of the subscribers and friends of the Mission.

## “Our Zanzibar Burden”

*It must be remembered that the figures here quoted give only the expenditure in Zanzibar, and take no cognisance of the £4,000 spent in London on behalf of Zanzibar diocese.*

PEOPLE often ask how our money is spent, and to a missionary the question brings a pang. Are we really using the money well? Do we get as much from it as we might? The Balance Sheet looks so big. I do not pretend to answer these questions, but thinking over such matters, it occurs to me that it may be well to emphasize the twofold character of our work, and the twofold measure of our expenditure.

All who know the Mission will have realized that we have a great moral burden on our shoulders, that of the freed slaves. The work of providing for and striving to convert the adults, and of caring for and educating the children, has cost us many lives, and much sorrow of heart. That was to be expected. The inhuman cruelty that had made them what they were could not be atoned for lightly. And the unnatural life that was the lot of these homeless, fatherless souls could never be anything but a hindrance to their spiritual growth. All this we realize. But have we also realized that it has been, and for some time must be, a great financial burden? I think not. Let me explain.

(a) The early rulers of the Mission had to face the problem of accommodating an ever-growing number of released slaves. They therefore built large houses, in the middle of large grounds. These establishments are costly, and as the years pass they need more and more repairs. To a stranger or a new comer it seems a waste. But our work is not yet finished, nor can we rid ourselves of houses that no private individual could rent or buy. Moreover it is not, perhaps, a wise policy to close old and well-known Mission Stations in the face of growing Mohammedan power.

As things have been, we have had to keep up in Zanzibar three large houses for this side of our work, and we have a mainland settlement at Kichwele to support.

The bill for this work in 1905 at Mbweni, Kilimani, and Kichwele amounted to £979 14s. 11d.

In this connexion we are to account for Kiungani, a very costly station. It is costly because it is in Zanzibar : it is in Zanzibar because of the Slave Trade in the early days of the Mission : but the large majority of its scholars are mainland boys. I have therefore decided to add the cost of Kiungani to the mainland account. The resulting sum will not be quite accurate, but it will be fairer than charging all Kiungani expenses to the work amongst the Freed men.

(b) Our work in Zanzibar and Pemba has been forced upon us by the circumstances in which we formed our relationship with the Freed peoples. Bishop Tozer selected Zanzibar as a base from which to ascend to the throne of Likoma Cathedral. But God gave him a work he had not expected : and He has compelled us to assume responsibility for the two islands of Zanzibar and Pemba. Large numbers of the islanders are freed men, natives of the mainland ; of the remainder many have been masters of slaves : and they are all more or less influenced by the forces that make Arab civilization, which had its roots in the slave trade. We cannot now escape from the task that lies before us, appalling as it is. We have barely touched it yet : it will break many more hearts.

To an outsider it appears to demand so much labour and money as to put it outside the sphere of operation of a mission to Central Africa.

To those who have been granted to see from within, it is more than worth while to bear the burden.

In 1905, omitting a sum of £683 7s. 5d. spent on buildings, the cost of the Mission in Zanzibar Town was £1,154 9s. 3d. and in Pemba £1,383 4s. 7d.

Of these sums about £400 was spent in financing the works undertaken for our freed boys.

The view we take of the cost will be based upon, or modified by, the considerations that God gave us this hindrance to our mainland work, and that Zanzibar is the key to East African life.

Under this head we allude to our Hospital, which is in the middle of a town of some 80,000 people, open to all, from Europeans to Chinamen.

It cost us in 1905 £457 9s. 4d. with £153 16s. for the doctor's fees. £101 was also spent on building. This Hospital was the pride of Bishop Smythies, and its efficiency and usefulness are attested by all who have seen its work.

But these island mission establishments are very costly. Living is not cheap as compared with the mainland ; building is expensive ; wages are high ; large old houses need constant patching, and big institutions cannot be managed without big staffs.

(c) In addition to all the charges I have given, there remains to be assessed the cost of communication with London and mail-boat charges. This is difficult to calculate.

In 1905 Zanzibar diocese spent £848 5s. 8d. on passages. Of course not all were for European journeys to London, but I have had to assign the whole sum to the English workers, as we have no details before us.

The diocesan workers were numbered at 69, of whom 42 were connected with Zanzibar or Pemba. Of these we will omit the three who live at Kiungani, charging them to the Mainland account. This leaves 39 workers for the two Islands : 10 men and 29 women. The proportion of money paid out for passages that must be charged against each of the 69 workers is £12 5s. 10d. : so that we must charge to Zanzibar and Pemba the sum of £479 7s. 6d., leaving to the Mainland the sum of £368 18s. 2d. roughly.

On the same basis of calculation, the two Islands must be charged with £493 7s. od. for personal allowances, and must bear the charge of £264 17s. 6d. towards Customs, Postage, and Treasury expenses.

Thus in 1905, apart from £784 7s. 5d. spent on buildings and omitting the expenses of the Colleges at Mazizini and Kiungani, we find the following sum of money paid out for the two Islands.

that this charge upon our funds will diminish as we go on. The work of preaching and teaching will remain. And while it is at our door we will not refuse it.

The Mainland work comprises the Archdeaconries of Jagila and Masasi.

The expenses are much smaller in proportion to those of the two Islands : and they vary in the measure of simplicity of life in the various districts and of the distance of their Stations from London.

The actual cost in Africa of our Mainland Stations in 1905 :—

	£	s.	d.
Jagila and Masasi Archdeaconries . . . . .	4,404	10	6
Kiungani and Mazizini (less special gifts) . . . . .	950	0	0
			<hr/> £

To these we must add the extras—

	£	s.	d.
Passages, etc. . . . .	368	18	2
Allowances . . . . .	381	13	0
Share of Customs, Post, Treasury % . . . . .	203	16	0
			<hr/> £

This makes the total cost of the Mainland £6,308 17s. 8d.

The calculations made above are of course only approximate. We are not told in the Report how far the clerical staff in Zanzibar diocese are European, nor how many

draw allowances ; and so on. The only practical way to deal with the general figures supplied by the Report is to divide the cost of work by the number of workers, and assign to each district its proportionate charge.

We count 30 workers on the Zanzibar Mainland for 1905, including the Bishop, and the 3 Kiungani workers whose chief work is with Mainland boys.

Our Mainland work, then, costs us £6,300, roughly speaking, and is done by 30 workers.

What does the work mean ?

No one will expect a priest to estimate the average cost of a Christian. That would be too vulgar : it savours of a Press “interview.” And in fact the number of conversions is an impossible criterion : each tribe is so different from its neighbour. The best plan is to estimate the centres of Gospel teaching, whether they be European stations or African out-schools.

In our Diocese, then, we had in 1905 no less than 113 centres of Mainland work. Each centre represents a total expenditure in Africa of £55 16s. 7d. roughly speaking.

	English Workers.	Centres.	Cost.	Average Cost of a Centre.
			£ s. d.	£ s. d.
Magila and Masasi, with the Bishop, and Kiungani	30	113	6,308 17 8	55 16 7

It is impossible to find from the Report the average cost of a worker. To do so, we should have to deduct the allowances paid to Native Clergy and Teachers.

What I have done is to show the proportionate cost of work in the Islands of Zanzibar and Pemba, and on the Mainland. For this, the figures at our disposal are sufficient. But they will not help us to a correct knowledge of the total expenditure of each station, for the reason that payments made in London are not shown in detail in the Report.

The difference between the cost of work in Zanzibar and on the Mainland is nowhere more evident than in the expenditure on schools. I will illustrate it from the schools of the Zanzibar Diocese only.

On the Mainland, the school exists side by side with the parish or district. Each boarder on the Zanzibar Mainland

costs the Mission, roughly, four rupees a month for food : or £3 4s. a year. His clothes are partly bought, partly given by friends, the freight charges falling on the Mission. School buildings must be provided and kept in repair : school furniture is needed—desks, blackboards, etc.—and school materials must be provided. But the heaviest charges are for teachers, and the building and upkeep of their houses. In the schools at Msalabani and Korogwe the School bill must be charged with part of the Europeans' expenses.

As an example of the cheapest schools in Zanzibar Diocese we may take Mkuzi. In addition to local day scholars, there are 20 boarders preparing to be Teachers. Each one costs the Mission in food £3 4s. a year. The Teachers' wage list works out at £1 12s. a year for each boy. There is no European on the Station, so that the charge for upkeep is small. The cost of slates, books, paper, etc : with an annual charge for keeping the Teachers' houses, and the school in repair is not far under £2 a head. To this we add a small sum for clothes, etc. This does not in any way assist towards the new school built in 1905, with Teachers' houses, at a large cost.

But these annual expenses are met by those kind friends who send £7 a year for each child.

Msalabani and Korogwe spend rather more than £7 a head, because of the Europeans, and the larger number of Teachers employed at these central Stations.

Yet on the whole we may take £7 as a fair average charge for each boarder in Zanzibar Diocese. A day-scholar, of course, pays a small fee for his education, buys his own pen and paper, and receives neither food nor clothes from the Mission. His school and Teacher's house are built by his grown relations.

The boarders are paid for, on the understanding that they will become Teachers, and serve the Mission in that office. For that reason they are very carefully chosen from the out-schools, and their numbers are limited.

But when we come to Zanzibar Island Schools, the charge for each child is far above £7 a head.

Kilimani returned in 1905 an account for £151, with 10

boarders and 20 day boys. This means about £10 for each boarder, and £3 for each day boy. The return of Mbweni School is given with the Parish Accounts in the Report. But I am certain that the 43 boarders cost much more than £7 a head.

Kiungani costs £750 a year. In 1905 64 boys were in residence, costing £11 11s. roughly a head.

The difference lies in this. The Zanzibar Schools are schools, and schools only. They are not centres of Mission work, and all their expenses must be charged to the scholars' account.

The Mainland schools are served by workers who are busy in a Mission district, and a large part of the expenditure must be put into the General Mission Account.

The circumstances and methods of the Likoma Diocese are quite different from those of the Zanzibar Diocese, and comparison is so difficult as to be absurd. The illustration from School Accounts strengthens my plea for separate treatment for the Islands. They are not to be compared with the Mainland, and we must be prepared to pay heavily for them until these special institutions are empty of freed slaves.

To return for a moment to the subject of Mainland Centres in general, it is interesting to note that the average number of children in a school is about 39 in *both dioceses*, and that each worker on the mainland on a rough calculation, represents spiritual contact with some 232 souls, heathen and Christian.

Of the Zanzibar Island and Pemba numbers, the less we say the better. We of Zanzibar Diocese bear our burden as gladly as we can, and our brethren of Likoma have so far denied themselves their claim to an equal share of Mission income, recognizing that the two Islands are in truth "neighbours," or, shall we say "poor relations."

My object is to show that while we in the Islands stagger beneath our load, we may take heart at the wonderful advance on the Mainland, at a cost so small in comparison.

We need some such comfort, we who live in Satan's city and feel increasingly the strain of a battle that seems to go against us.

It is a happiness to know that on the Mainland the Mission is not only less costly, but more effective.

No doubt, also, our friends at home will be encouraged by the fact that the "Zanzibar Burden" is likely to diminish.

They will do well to remind themselves that it is God's burden, not ours, and that to carry His Cross is the highest privilege granted to man.

FRANK WESTON.

## Likoma Examinations

THIS year seems to have been one of examinations, ranging from those at Nkwazi for deacons, down to that for little girls from the village schools who come in once a month for this purpose. During Whitsun week the children had holidays so we took the opportunity to hold another examination for women teachers.

We had the same subjects and the same standard as the one we held last Christmas (see CENTRAL AFRICA, May), when eight of the teachers failed to pass.

This time nine of them passed, and one girl who had only just left school and so had not had time to forget anything, passed at the first attempt. At Easter I examined the Infant School here very thoroughly, even down to the babies. We gave prizes of books, knives or balls to the two best in each class.

Examination is becoming a regular Chinyanja word ; the children call it "Kezem." But one of the women teachers said that it ought to be spelt "Ekezem" as being nearer the original, which is no doubt true.

On S. Peter's Day S. Michael's College broke up for the holidays. A large party came over for the prize-giving in the *Charles Janson*. The Archdeacon (Johnson) gave the prizes, the boys from Msumba and Pachia carrying off all the honours. The party who came from Likoma included Padre Wilson and his students (S. Andrew's, Nkwazi), and various teachers, with the boys who hope to go into college next term.

H. M.

## S. Mark's College and Kiungani

S. BARTHOLOMEW'S DAY, the great Festival of the Mission, has proved to be, most appropriately, the re-opening day of S. Mark's Theological College, now moved to Kiungani. The School began work at the end of July, and we had then one Theological Student in residence. Yesterday, the eve of S. Bartholomew, brought us three students from Msalabani, and saw us really started as a Theological College.

It was this fact that gave a special joy to our commemoration of S. Bartholomew and of the first baptisms of the Mission.

We have now four students and forty-four boys on our books. Masasi has not yet sent us a new batch either of students or scholars. It is represented here only by Mwalimu Paolo Kazinde.

The Msalabani students are Mwal. John Mbaruku, Mwal. Alfred Mwekwaluma, and Mwal. John Mdimu.

Our scholars come from various centres. Kilimani is represented by ten, Pemba by one, Msalabani by twenty, Korogwe by seven, Mkuzi by three and Misozwe by three.

We are anxiously awaiting the arrival of Mr. Corbett, our new priest. The two colleges are rather more than Mr. Deerr and I can conveniently manage. We cannot give the boys all the attention we would like, as the students must be taught regularly. We are greatly helped by our assistant schoolmaster, Mwal. Augustino Ramadhani, but we need Mr. Corbett badly.

Meantime let me commend to our friends at home our double work as one that requires much prayer. S. Bartholomew's Day reminds us of the promise that our endurance of temptation and trials is in company with the Son of Man ; and upon Him the angels ascend and descend to and from the open Heaven of our Father's Love.

F. W.

# Msalabani

## ADMISSION OF SIXTY CATECHUMENS

OUR Catechumens' Service which is always at 9.30 a.m., was a very inspiring one to-day (August 5) as we had an admission of sixty hearers. They sat in rows in the body of the church at the west end, the regular catechumens on either side in the aisles, and the Christians in front. Before the admission I talked to them for a few minutes on the meaning of the service and the promises they were about to make and asked them one or two questions ; the admission followed. This consists of a Psalm, a declaration of the duties of a catechumen, and then the formal questions and answers in which they profess their desire to serve God and give up their heathen customs, some of which are specified. Then come the prayers and the giving of the cross. The crosses are prepared beforehand and placed ready on an almsdish with the strings hanging down all round to avoid entanglement, for without great care they get hopelessly mixed (like the rope in *Three Men in a Boat!*). A boy in cassock and surplice holds the dish while the priest passes round to each hearer. First there was a line or two of boys, then of young men, and three married men, then a line of girls and young women, and three married women. Each one is given a cross (which is paid for by the individual) and appropriate words are said to the receiver. After this I said a few more words and then left the Rev. J. Saidi (native deacon) to finish the ordinary Catechumens' Service which is used every Sunday, with a suitable sermon. It is a great satisfaction to know that these sixty new catechumens are not from the neighbourhood of Msalabani, but from considerable distances all round, being the firstfruits of our out-schools. Adherents at a distance are increasing in considerable numbers, and as we cannot possibly find food and accommodation for them on Saturday nights, we must find means of ministering to them in outlying centres. We want Readers placed among them who can hold regular services, and a Priest to visit them from time to time.

H. W. W.

## Pemba Schools

BUILDINGS in Pemba do not last very long, and we have already had several schools. The first, in 1887, was the one little sitting-room of our mud house, where Arabs, Swahili men and maidens, and slave children were taught the Swahili alphabet with such beginnings as we could make. After the night school we turned out into the street to cool down as best we might, our next-door neighbours (the Government prisoners), members of the



KIZIMBANI, SHOWING ROOM ON THE RIGHT USED FOR SERVICES.

chain gang, were also out there enjoying the air and the remains of the fire, at which they had cooked their evening meal *al fresco*, and were chatting with their friends !

Then came the move to Kizimbani Shamba with a real, school of our own, forming part of the Mission House, one end curtained off (except during service time), with two doors, and a native teacher. We had a blackboard and the little Pemba-made stools for furniture, besides a long seat which was part of the end wall. How proud we were of it all ! and how soon we were crowded out of it, as our Shamba numbers and adherents grew till the Sunday class for catechumens and hearers numbered sixty or seventy.



SCHOOL STAFF AND CHILDREN.

the temporary church. The numbers attending have continued much smaller than we hoped, so actual size the Shamba school would no doubt have been but the white ants and the soaking rains soon destroy buildings unless they are very well roofed, and the thatch is much harder to get than in Zanzibar. palms abound, and it is yet another school which is in the picture with the School Staff, and for which friends in England gave the funds. Teaching,

is not necessarily done in a room, and several afternoons in the week Miss Barraud, or one of the other workers, will mount a fine donkey and (with Heri running beside her) will ride out some miles to other villages, where she sits on the "baraza" (verandah) of a native hut and gives simple teaching to any who will gather round—men, women, or children. Perhaps it may be a Commandment or the first few words of prayer to be carefully explained and repeated over and over again by all present. There are many salutations and perhaps sick people to be visited. But she must notice the sun as it sinks towards the west, for about twenty minutes after it sets it will be dark, and the rough tracks up hill and down dale are by no means easy riding. Oh ! the pleasure and the beauty of those rides ! As I write I seem to be ambling past rows of houses on my donkey, through groves and avenues of clove trees and mangoes, with their dense shade, till I reach a high ridge of land, with constant glimpses of the beautiful harbour on one side and a creek on the other, and stop at one of the Government shambas for released slaves and deliver my message, with the glorious sea and the sunset facing me. Our workers visit up and down the creeks in the Mission boat *John Key*, and our nurses are constantly tending the sick and helpless in this way. There are scores of children of Indian and Beluchi parents, who are very intelligent and spend their days running wild in the street ; but, alas ! the Mohammedans keep them away from us, and though you may sometimes see an Arab school and hear the droning repetition of verses of the Qu'ran, they get no other teaching.

E. K.

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### The Courage of Lions

INCREDIBLE as the following story appears it is none the less true. Lions have been haunting Mkuzi for some time. One night Padre Limo saw one, and covered it with his gun waiting for it to come into the moonlight so that he might get a good aim, but a drunken man came along and called out to the lion, "Get out of my way, I want to pass." Whereupon the lion turned tail, leaped over the fence and disappeared, and the other lions, seven in number, were seen no more for some weeks. But now (August 12) one is back again, and has killed three goats. Padre Weston and Dr. Haviland went to Mkuzi in hopes of shooting them, but they never turned up though the Doctor waited three days for them. The natives have been making offerings to the spirits to send the lions away, and of course they think these have been effectual.

# The Joy of Football

WE were invited to attend a Football Match between the out-school teachers and those at Msalabani, so as to encourage the boys. I was conducted down a precipitous path by one of the boys, and to my surprise reached the bottom in safety to find quite an English-looking field of grass fringed with palms, and there was actually a grand-stand made by the boys. The field was lined with natives and schoolboys all in a state of wild excitement—the out-school boys cheering their teachers and *vice versa*. When a goal was won they all stood up and went off their heads with joy, one boy wringing the hand of another up and down, and simply shrieking with delight. It was very funny to

recognize Church dignitaries on the ground. The Rev. John Saidi, attired apparently in one trouser leg, the other rolled up for kicking, a tight vest, and a bath towel twisted round his head, played most valiantly! One of the Readers, a very dignified person at most seasons, was quite transfigured by enthusiasm, and was found in every corner of the field where he was not wanted, but never in his place! Another teacher, a marvel of energy and electricity, danced about as if on wires, a perfect Catherine wheel of legs and arms, his kicks wonderful to behold, even when the ball was untouched. The result of the game was one goal all, so every one's credit was saved, and they were all radiantly happy. Every one took the opportunity of explaining to every one else how the game ought to have been played, and there were twenty opinions on the subject. I wish I could paint that picture—the green grass with its fringe of palms, the steep hill clothed with banana and orange trees, crowned with the Mission buildings against a brilliant blue sky, scorching sunshine in which the white clothes of the Europeans



THE MOUNTAINS WHICH GUARD MSALABANI.

contrasted with the medley of gorgeous colours of the Africans, the excited crowd of boys, all shining eyes, white teeth, and gesticulations, and then—the solemn hush of Evensong—the dim quiet church and earnest congregation, and outside the rosy twilight glow dying away over the mountains which guard Msalabani.

These vivid contrasts are so striking out here —on one side the intense enjoyment of fun and life which the natives possess,



THE FOOTBALL GROUND.

and the great reverence and devotion which go hand in hand with it.

After reading the above can any one resist the appeal below ?

**FOOTBALLS PLEASE.—**Of your charity remember sixty keen footballers at Korogwe who are reduced to one ball, which requires constant stitching to make it playable. The boys play in most of their spare time, but, alas ! the ball will not stand much more repairing. So *please* send quickly.

# Post Bag

## Zanzibar.

"I go and visit the lepers at Walezo every Wednesday. Yesterday another woman said she wished to be taught, and a man came up and began, 'Bibi——' and then stopped short. There was a crowd of lepers standing round, so I did not like to ask him then if he wanted to be taught, but if he does he can easily ask next time I go, and I shall speak to Lorenzo (a leper and a Christian) about him. I hope to teach the lepers in three sections—Christians, advanced hearers and recent hearers—it will be more work but easier to do."

## Hospital.

"THE woman, whom Miss Abdy wrote about in *African Tidings*, May, 1904, as "Crumpled legs," is one of our patients in the Women's Ward. Her legs are getting straight, but I am doubtful as to an ultimate cure. These people cannot bear severe treatment, and hardly appreciate being able to walk so long as they can get a little tobacco to chew and some food to eat. We have had a very full hospital lately."

## Mbweni.

"SEVEN catechumens were baptized here on the eve of S. Bartholomew. They had been looking forward to their baptism for a long time and seemed very anxious to be taught; their witnesses chose their names for them and looked after them so well. The church was very full on S. Bartholomew's Day and there was a large number of communicants. This afternoon the mothers of the day scholars were invited to a tea-party at 3.30 p.m.; they drank their tea and carried off the eatables according to their custom, and afterwards Padre Brent let them hear the gramaphone which he had borrowed from Kiungani, and at which they were greatly astonished. They liked the songs best though they could not understand the English words."

## Hegongo.

"WE reopened school yesterday after the holidays and fifty-eight children turned up. They are quite excited over a clearing which I am having made close to the school for a playground. I want some outdoor games for it (see Wants). I am very anxious to make school as attractive as possible, for it is difficult to get the girls to come at first for the love of learning as they see no profit in it!"

**Msalabani.**

"MR. HOPKIN has a wheel and a dam in the river at the bottom of the Orange Grove. The wheel is to turn a circular saw, and do many wonderful things in the future. Meantime it is a great wonder to the natives as it goes spinning round all by itself in the water."

"We had a double wedding here on the Feast of the Transfiguration, Stefano Mkacha and Marjorie (one of the S. Dorothea orphans), a pupil teacher. They each invited fourteen guests and we had the feast in our verandah. Stefano resolved to break through all the foolish Bonde marriage customs and only stayed in the house one day (seven is the *custom*) ; moreover he talked quite gaily to every one and said, 'I am not ashamed, I see no reason to be.'

"Influenza is quite over and we have no other epidemic at present. A lot more out-school boys have passed for the Central School this term and we are very full. Dr. Koch has been up at Imani experimenting on 'sleeping sickness,' and has killed all the cows so there is only tinned milk to drink. Padre Kisbey looked so well when he came to see us after his return from England."

"Twice a week I go into the villages and carry toys and pictures with me—*they* gather the children and *I* teach them. Miss Walker has been taking me for tramps and showing me where all the children live."

**Kigongoi.**

"It is a great disappointment to hear Padre Webster cannot come back, it will be a still greater if this station has to be closed. We are building a station at Kizara—church, school, teachers' and readers' houses—as we want to work the district better. No catechumens have been admitted since we left. There is a Mohammedan influence there which may account for a good deal. We are jogging along not quite knowing what is going to happen, waiting the Bishop's orders (Aug. 7)."

**Likoma.**

"WE are expecting the Bishop every moment (July 25). Our last job was making flags of various coloured cloths to welcome him. The girls all worked hard; of course they had to be shown a good deal, but it is always a pleasure when they take a delight in any work, and this they certainly enjoyed. Some of the flags had peaks and the thrifty young people saved the bits

we cut out and fastened them to reeds. I believe they intend dancing before the Bishop all the way to the house and throwing flour on their heads if they can get me to countenance such extravagance."

"Mr. Clarke finished his examination for the priesthood on Friday (July 27), and returns to Kota to-morrow. Poor old Kota, fires, fires, fires ! Sani station completely burnt down, of course of malice prepense. Please send us some real basses and real tenors for the choir."

"Confirmation classes are a sign of the Bishop's return ; they include those baptized at Easter, a few who missed last year, and four who were baptized when infants. Mr. Winspear is in charge of the boys' out-schools ; he goes to two out of the four each week, so it should do them good. I am going to examine these scholars on S. James' Day. The deacons Augustine and Eustace want to know why King Edward does not put a stop to the Education Bill !"

### **Malindi.**

"OUR Bishop arrived yesterday (July 28) at Mponda's and is due here to-morrow for a Confirmation."

### **Chempalume's Village.**

(*Forty-five miles south of Mtanya.*)

*July 15.*—“WE have just finished a ‘ Sabbath day’s journey ’ from our station at Namizimu, and have put up for the night at our friend’s Chempalume. It is a big village five miles from Namizimu on the way to Mtanya. I left the latter place on July 10 and went a round to see an important chief, by name Che Katuli, who lives close to a mountain called Litamwi. All the Yaos prefer rising ground for their homes. When the Magwangwara raided them they perched themselves on the top of a high rocky hill and thus came to prefer it, though many of them in these peaceful days build low down to be near their fields. We want to place a teacher at Che Katuli’s, but he, ‘ backing and filling,’ says he must consult the Portuguese and will write and tell me the result. I fancy this means that he does not want a teacher, as I told him the Portuguese had nothing at all to do with it and he could please himself in the matter. But I am thankful to get a footing in a village even on sufferance, *Mohammedans are everywhere, and it is becoming a question of time as to how soon they will find out that they have the power to keep us out.*”

# A Remarkable Baptism

IN the *Church Missionary Gleaner* for August there is an account of the baptism of Mubinyo, the son of Luba, an old chief in Busoga who, carrying out the orders of King Mwanga, acted as the murderer of Bishop Hannington.

Luba is still alive and still a heathen, but agreed to pay the fee for his son to become a boarder in the Mengo High School. Mubinyo was baptized by the Rev. J. Hannington, son of the murdered Bishop, in Namirembe Cathedral. Mr. Hannington's work is in Busoga where the late Bishop ended his journey, but he was in Mengo at the time.

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## Our Staff

**Departures.**—Rev. E. W. Corbett for Kiungani, October 26. Misses Brewerton and Goffe, Zanzibar Hospital, leave Nov. 16. The Rev. W. Ransome, Magila, and the Rev. M. Mackay returning to Zanzibar, November 23.

We are very glad to know that Miss Schofield has accepted the post of schoolmistress in the parish of S. Florence, Pembrokeshire, where she worked before going to Likoma. She hopes to begin her duties after Christmas, and our very best wishes will go with her.

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### In Memoriam

September 15. Alexander Manlove Kennedy, late R.D.C. for Birkenhead.

October 8. P. Vernon Musgrave.

WE deeply regret to record the death on October 8 of Canon Vernon Musgrave, Rector of Hascombe. Canon Musgrave was elected a member of the General Committee in 1873 at the same time as Sir Bartle Frere and Mr. Isambard Brunel. In 1895 he became a Vice-President of the Mission. Until recently he was a most constant attendant at the meetings of the Committee, but latterly the state of his health interfered, and he was only able to come on special occasions. His last attendance was at the extraordinary meeting on May 16, summoned to meet the Bishops of Zanzibar and Likoma. At their meeting on October 9 Canon Musgrave's death was announced to the Committee, and his past services to the Mission referred to with gratitude. A vote of condolence with the family was passed, all members who were present standing.

# Editor's Box

**The Day of Intercession.**—The spirit in which to approach God's Throne is "Lord, teach us to pray." The attitude is "I acknowledge my transgressions."

It is of the utmost importance that we should prepare ourselves beforehand. When the day comes we shall feel better equipped if previously we have thought the matter over, and considered how best we can keep it.

A very large number of persons will have but little time at their own disposal. Their daily occupation will prevent their doing more than a certain amount. For them the amount of time will not count. It will be what they do in that time that will matter. On the other hand, some will be able to give up, if not the whole day, at least an hour of it, probably more. These will be able to take their part in the cycle of prayer which will be offered continuously in their parish. To them can be allotted a certain portion of time when they will be able to be present in the Church as a link in the chain of prayer which is to girdle the day.

If possible, begin with half an hour before the altar. No doubt in nearly every parish an opportunity will be afforded at a suitable time, or times, for us to be present at the Holy Communion, and we shall probably like to make our Communion. Six o'clock, or even earlier, will be the most convenient time for some to begin their Intercession.

All sorts and conditions of folk will have to be considered. Both those who arrange and those who take part must not leave their arrangements to the very last moment. A scheme must be drawn up beforehand if the day is to be properly kept. Whose fault is it that it has hitherto been so badly observed? Those who make the arrangements should ask, has it been mine? Those who are to take part should ask, has it been mine?

In considering beforehand how best we may pray, a simple plan should be thought out, and both classes of

persons have to be considered: those who have some leisure, and those who have almost none.

Those who have the time may like to take a particular subject, and concentrate their minds upon it. For instance, in the *Church Missionary Intelligencer* for October there is this sentence: "Nominal Mohammedanism is inaccessible; it is fixed and hostile to Christianity . . . when once Mohammedanism has taken hold upon a people, then the door is closed." Again, within the last few weeks we have received two letters from Nyasa, one from the Bishop of Likoma, who says: "Mohammedan incendiaries have reached a climax. About ten schools in villages connected with Kota Kota have been set fire to." In the other letter one of our missionaries says: "Mohammedans are everywhere, and it is becoming a question of time as to when they have the power to keep us out. They *have* found out this in B.C.A."

Why should not some who read these words say, "I will direct my prayers specially against the spread of Mohammedanism, and I will try to think out beforehand what it means, so that I may pray with my understanding."

Some might like to take the Native Ministry as their subject. To plant the Gospel, to found a Native Church, to succour it in its youth, and by and by to leave it to work out its own salvation—this is the task of the Mission. Those who take this as their subject will have the names of the Native Clergy of the Mission before them and the places at which they live. Remember a Native Priest now living in Zanzibar, who once was a true shepherd, but is now a wandering sheep. Pray that he may be restored to the fold. One of the Native Deacons has been excommunicated. There is much to pray for, you see, in considering the Native Ministry.

A very burning question about which many of us have great searchings of heart, and about which we have laid ourselves open to some very scathing criticism, is the supply of missionaries. In this we are all of us sadly at fault, both those who can go, and those who cannot. It is a blot upon our escutcheon, and it tarnishes our mirror.

WORK.

will approach the Day of Intercession, therefore it some idea in our minds as to how, and for what we can to pray.

In the General Intercession paper, published by the Society, and with those other Papers at our disposal, there are to be found in every missionary publication, and will be without aids by which to form a plan of action. We have enlarged our own monthly Intercession Paper, and of which so much more might be made. Let us pray God make it a time of blessing for the Church through her outpourings of behalf on the world.

---

## During Congress Week

workers abroad, and those in England who were present, will like to know what took place at our Exhibition during Congress Week. Very noticeable were the extensive preparations which had been made by the Chairman, Rev. C. L. Hulbert, Vicar of Walney Island, the Secretary, Rev. A. R. Taylor, and a willing band of helpers from Walney and S. Luke's. No one could complain that they could not find their way to us, as street notices at the corners pointed it out, a line of flags crossed the streets,

another fluttered gaily over the door of S. George's Hall. Vicountess Dunluce had made most thoughtful and bountiful provision for the refreshment of the body, and the rooms, very tastefully decorated, were ready in good time for the opening ceremony on Monday, October 1, at 4.30 p.m., which was performed by the Bishop of London. The large hall was simply packed from end to end and every one was on tiptoe to see his Lordship arrive. How he was smuggled into the room who can say, but punctual to the hour there he was on the platform, his entrance unobserved ! The opening prayers were said by the Rev. A. R. Taylor, and then the Chairman introduced the Bishop, who said :

"The Mission was not to be confused with that other excellent body, the Y.M.C.A. Livingstone, in his dying breath, had appealed to Oxford and Cambridge to evangelize Africa. A splendid self-sacrifice was asked of the workers in that they received no pay—only food and expenses as did the apostles themselves. And like those primitive missionaries, they carried their lives in their hands. The Mission had been glorified by martyrdom all through. Two out of the three men he had sent from Oxford House had died at their post, as indeed one of them had promised to do when he left England after asking his Lordship's blessing. The East End was always hard up for workers, but he himself would gladly see the whole lot of them off at the docks at the end of the year if they felt called to mission work. Are you raising a native church ? was often asked as a test of their labours. The answer was this : Seventeen native clergy and 306 lay preachers were at work, and there were 7,000 natives baptized, over 6,000 being communicants. All this was done in only half a lifetime."

A vote of thanks to the Bishop was proposed by Archdeacon Campbell, and another to all those who had so freely given their help in getting up the Exhibition. Tea followed, and the Bishop went round the stalls, buying an ebony stick from Zanzibar at one of them. We were delighted to see the Bishop of Knaresborough, Archdeacons Emery and Swabey and Canon Hulbert among our visitors the first day.

The stalls were very attractive with a good supply of literature, including Bishop Steere's *Words of Strength and Wisdom*, just out, and our Kalendar for 1907, curios on loan, curios for sale, Zanzibar mats, and a really brilliant show of brown dolls dressed native fashion by several helpers; there were 126 of these, and more than £8 was made by them. During each afternoon African tableaux were shown, and explained by the Rev. H. W. Trott, and Miss Schofield from Likoma. A large number of children were present at these and seemed greatly to enjoy them. The performers came from S. George's schools and were so fascinated with the blacking process that one boy begged he might be painted from head to foot. The coat of Livingstone had a sympathetic ring of people round it every hour of the day and one wonders how many times Mr. Webb told the pathetic story attached to it. Amusing incidents were not wanting from time to time, as when an old gentleman came to buy a doll and on being told it represented a Christian girl said, "Oh, I thought it was an idol."

Points connected with the exhibition worth recording are—

1. The willing help given on all hands, and especially by members of S. Luke's and S. George's congregations, which enabled the smooth working of the exhibition. One of the S. Luke's choir boys gave up a job of 8s. for the week in order to help U.M.C.A. One of the servers in the same parish spent most of his spare time in the foregoing week in painting a huge street banner for the exhibition, and no words can describe the energy of Mr. Taylor, who was helping here, there and everywhere, every day and all day.

2. The day schools had holidays, and two of the teachers gave up their whole week to our work.

3. The effort made to interest the children by admitting them at a reduced price during the afternoons was a real success, and might be improved upon another year.

We cannot be sufficiently grateful to all those who helped to make the exhibition the success it was.

# Home Jottings

**The Receipts** for the nine months ending September 30 :—

	1905.	1906.
General Fund . . . . .	£11,096	£10,432
Special Funds . . . . .	4,730	6,616

**Royal Horticultural Hall, 33, Vincent Square, S.W.**—The United Sale for Missions will be held at the above Hall, and *not* the Church House as previously stated, on November 14 and 15, on which days we hope all our friends will muster strongly, and do their best to make our stall a success, which it has not been hitherto. Our special attractions will be, toys and lacquer work from Burmah, pottery, and various useful articles made from bark cloth which the Bishop of Zanzibar brought from Uganda. H.H. The Princess Louise Augusta of Schleswig has graciously signified her intention of attending the Sale. A string band will play on both days.

**Resignation.**—With great regret we have to report the resignation of the Rev. H. W. Trott, who has been appointed to the living of Bruera in the Diocese of Chester and in the gift of the Dean and Chapter. Mr. Trott has been Organizing Secretary for the Northern Province since 1900, and during his period of office he has given himself most unreservedly to the service of the Mission and the furtherance of its work. No claims were too exacting, no labour too heavy for him, and the many friends he has made in the North of England will share with us our regret at the loss his departure will mean, and will join with us in wishing him God speed in the parochial work to which he now gives himself. The Northern Province is the largest and the most difficult part of the work to organize. It is far too much for one man to undertake, and Mr. Trott has had the assistance which Mr. Webb so generously gives in the north, otherwise his task would have been overwhelming.

**Local Correspondents' Meeting.**—The next meeting for local secretaries and correspondents will be held at 9, Dartmouth Street on Thursday, November 22, when we hope Miss Gibbons and Miss Wallace from Magila will be present. The service will be at 4 p.m. in the chapel. We shall be pleased to hear from any of our correspondents in the country who would be able to attend. Cards of invitation will be sent later.

**To Secretaries and Correspondents.**—Please kindly send in collections for the 1906 account BEFORE DECEMBER 15. A "supplementary payment" can if necessary be made before January 15, the last day for receiving money for 1906.

**To our Subscribers and Box-holders.**—Will those who have not paid in their contributions for the current year, very kindly send their money NOT LATER THAN DECEMBER 15, either direct to the office or through the usual receiver.

**League of Associates.**—Miss Meade-King asks us to remind all Associates that if their subscriptions have not yet been paid, they should be sent before November 15 either to their local collector, or to the office direct ; or, if they prefer it, to her, although—as she has pointed out individually—that is not a necessity of membership, many being naturally and *properly* loth to divert their subscriptions from their parochial, Ruri-decanal or Diocesan U.M.C.A. Fund. Change of address should be at once communicated to Miss Meade-King. Miss Greenwood makes the fourth Associate who is now a member of the Mission.

**Twenty Hymn Tunes** for “Hymns Ancient and Modern,” composed by the Rev. W. H. Kisbey. Price, 1s. net. London : Weekes & Co.

Mr. Kisbey has composed twenty tunes for hymns in that much discussed hymnal “Ancient and Modern.” Among them there is a graceful little tune to “Gracious Spirit, Holy Ghost,” though we doubt if any one could desire any tune but Stainer’s. A similar compunction would not, perhaps, be felt about having a new tune to “Saviour, when in dust to Thee,” and “Lord, when we bend before Thy Throne,” and to both these hymns Mr. Kisbey has written plaintive, suggestive tunes. The latter, particularly, is very suitable for the words. There is a striking and devotional melody to “O help us, Lord, each hour of need,” which would certainly grow on one. But before it could be given to a choir to sing the harmonies would require revising, especially in the latter half ; an alteration of two or three notes would abolish errors in a sweet and melodious tune to “Gracious Saviour, gentle Shepherd.” A similar remark would apply to “They come, God’s messengers of Love.” The other tunes are of varying merit.

**Correction.**—In “Our Staff” for October Leonard *Kamungo* should read Leonard *Kangati*; the former is already in deacon’s orders.

**African Addresses.**—We must yet again ask our friends to be careful about addressing papers and letters. The Rev. G. H. Wilson’s address is U.M.C.A., Lake Nyasa, B.C.A. (nothing else please), but some one addresses, Nkwazi, Magila (!!), Tanga (!!!), G.E.A. (!!!), and the poor letter stops 1,300 miles short of its destination.

# ANTS

e to prevent gifts being sent twice over.

Socks for Malindi have been given by

ways urgently needed for bandages and  
thirty bandages are used daily. Any  
gratefully received.

A.—Six red men's cassocks.

5s. each; Bell, £5; Harmonium, £10  
£5 13s.

se (but no more tennis balls), pieces

girls, swings, etc.

tern (cost about £3).

0' x 13' (£3 received).

s for men and big boys. Altar cloth,

nd 6, cottons 40 and 50.

TONYA, red twill sashes. LIKOMA,  
r boys of 5 ft. 6 to 5 ft. 9. PEMBA,  
ed kisibau from 22 to 36 inches, tapes,  
us. MASASI, coloured blankets, Turkey  
ools, kisibaus, 25, 26, 27, 28, and 29 inch.  
yard and galatea for the tailor's shop.  
RPHANAGE, sheeties of handkerchiefs  
 $\frac{1}{2}$ ,  $1\frac{1}{2}$  by 1 yard; pieces of material,  
ico, in lengths not less than 2 yards.  
and chilundu, kanzus. Pieces of all  
lannelette or flannel to make patch-  
kisibaus. The School for the Blind,  
toy instruments, print for patchwork  
square with thin flannel lining.



# BRITISH CENTRAL AFRICA



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# CENTRAL AFRICA.

NO. 288, XXIV.]

DECEMBER, 1906.

[PRICE 1d.

## An Appeal

THE RECEIPTS for the ten months ending October 1906 compare as follows:—

	1905	1906
General Fund .	£12,630	£11,506
Special Funds .	£5,362	£6,951

The Treasurers have been authorized by the General Committee to make an appeal for an addition to the fund for general purposes, known as the General Fund, and which is the most important of all the Funds.

While the Funds for special purposes are £1,500 in excess of the amount for the corresponding period in 1905, the fund for the upkeep of the work of the Mission is £1,100 less.

The Treasurers are reluctant to make this appeal, but they consider it their duty to do so. Had it not been for a timely legacy, they would have had difficulty in meeting their liabilities during the past few months. It would have been necessary to have had recourse to an overdraft at the Bank.

Although this has been avoided, the need of money still remains, and the outlook at the present time causes much anxiety.

With the consent of the Committee the Treasurers, therefore, appeal to the generosity of the subscribers and friends of the Mission.

## It May Be To-morrow

I HAVE been asked to write a short account of the work amongst the Mohammedan population in Zanzibar during the present year in order to give those of our friends who are interested in this particular subject some idea of what is being done.

The work that has been in progress for some time still continues. Arab women are visited by some of the ladies of the Mission. It is very difficult to say what is the exact result of this kind of work. They do not come to church or to a class of any kind but they receive teaching in their own homes, more or less willingly, and some of them by this time know enough to justify their being baptized were they to express a wish for baptism. But leaving the question of their *desire* for baptism on one side there are mountains of difficulty in the way of the baptism of an Arab woman, when every other member of the household is a staunch Mohammedan. It is difficult to see how she could come to church without her husband's leave; and it is extremely unlikely that he would give permission. We want heads of households. Still with great courage and faith and perseverance this kind of work is going on, and we can only trust that at the very least it is helping to form a better public opinion on many subjects. Mrs. Dale tells me that an Arab woman she visits may never leave the house without her husband's permission.

Then there is the school at Ng'ambo. This is supplemented by Miss Foxley's afternoon class at S. Monica's, which exists more especially for the sake of Christian instruction. Mohammedan youths and young men attend both the school and the class and much Christian instruction is given. Perhaps the most that it would be prudent to say

is this, that there are several who are interested in Christianity while still remaining Mohammedans, and a few who while still remaining Mohammedans believe that Christianity is a nobler faith. A great deal of hard work is done in connexion with this school and class and there can be no doubt that definite results have been obtained. Only we have to be very careful. We must be *quite* certain before baptizing any one that he has really burnt his ships behind him. A boy, one of the most attractive of the scholars, said to me the other day, "Will the school be closed in Ramadhan ? We shall be fasting and it is very hard to study unless you have some food first." This boy listens most attentively to all Christian instruction, but he still keeps the Mohammedan fast. Others make no concealment of the fact that they wish to learn English, and as they cannot be taught English without Christian instruction, are patient of Christian instruction. But, as long as they listen, we are willing to teach. I have counted over thirty boys on Thursday mornings when I go to give a weekly instruction.

Then as to the *Men*. When the Archdeacon was in charge at Mkunazini and my hands were quite free, I began walking about the native quarters at Ng'ambo with a view to making friends and starting discussions. They were very shy at first, mostly because they imagined that the European would not want to talk to them. I succeeded in breaking the ice in three or four quarters and this led on to discussions. But once or twice I had a shrewd suspicion that after the discussion was over, the Mohammedan teacher or sheik came along and boycotted me. On one or two occasions the teacher came himself and joined in the conversation. Several times there was quite a large gathering of men listening and the discussions were always of the friendliest nature. But of course they were very public, and everybody could listen who liked and it was very informal. At last when I felt there was a chance of our getting a few really interested people together, I gave out that I would be at Mr. Madan's house at Ng'ambo from 4 to 6 p.m. on Thursday afternoons to answer questions and to

give any information required. The first day we had a few, but the second time quite thirty were present. We arranged that they should choose a spokesman, and that then the proceedings should take the form of a dialogue. Padre Frewer, who was with me at the time, was appointed chairman to see that the two spokesmen kept to the point and were not too lengthy. We had a very interesting discussion, quite friendly and peaceable. Since then I have kept to Thursday, and I always get inquirers, sometimes many. They have taken away books supplied to me from Cairo by the Rev. Douglas Thornton, containing answers in Arabic to the usual Mohammedan objections to Christianity, and I know that these books have excited a considerable amount of interest in the town. They seem to me to be exceedingly well written and to the point. I have had several applications for copies from different people. Some of our topics of discussion have been :—

1. The Gospel in our possession is the original Gospel, not an adulterated copy.
2. The *Crucifixion*, an historical fact, in spite of statements in the Qur'an to the contrary.
3. The real teaching of Christianity concerning the Incarnation. This is the most usual subject.
4. Christian teaching about Heaven and Hell.
5. The object of all religious acts.
6. Did the Qur'an abrogate the Gospel ?

I was most pleased at the last meeting but one. It was so quiet and their spokesman began by saying, "We will not discuss to-day. Tell us what you please about the Christian Faith." To this I replied, "What do you wish to hear ?" It was agreed that I should tell them the Gospel account of the Birth of our Lord. So I read the accounts from S. Matthew and S. Luke in Swahili and explained as well as I could points that struck them *in* the narrative.

I feel convinced from all this that there is good work to be done by a man who has the time. The people can be reached. Some one must plough before the seed is sown. Ploughing is hard work. But I have little time. I have

so many other things to do which I cannot possibly neglect. I cannot always give time to Mohammedan visitors who come to question me. I have to say, "I am too busy now." I have little time for the hard study required to master the facts of any particular controversy. I have no time now for writing Swahili tracts or pamphlets. I have not enough time for rambling about, seeking new openings. I have not enough time to think out points of controversy and effective replies to questions asked. I want another man. I can set him to work now at once if only he will come. I want some one to help me in the attack on these strongholds. "It may be that the Lord will work for us. For there is no restraint to the Lord—to save by many or by few." Should we fail, it is better to have tried and failed than never to have tried at all. It must be God's will that these Mohammedan folk should come to the knowledge of His Son. It may not be now, but through our work it may be to-morrow.

GODFREY DALE.

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## Masasi

### Anniversary of the Destruction

OUR S. Bartholomew Festival is just over and was, I think, more festive than usual, in spite of having no church, and other discomforts. We managed to communicate over 350 here, and on the Eve had the joy of baptizing 100 adults, enhanced by the fact that in some cases husband, wife and grown up sons and daughters were baptized together. Pray for the grace of perseverance to the end for them. I went to Mwiti the day after, where 92 made their communion, 20 adults were baptized, and 21 made catechumens. Over 80 will be made catechumens here to-morrow. Padre Porter was at Chiwata for the Feast and had 72 communicants. Padre Spurling had 87 at Majembe and Padre Daudi 108 at Chingulungulu; there will probably be 80 more at Newala and Nanyungu, old and sick who were not able to come to one of the Stations. This is a thankful record for the anniversary of the destruction of Masasi.

A. H. C.

# Likoma

## A Letter from the Bishop

You will have received my letter from Durban telling you that I had accepted the services of Mr. Vine, and that he would come up with Mr. Cox and Miss Parsons. I propose to place him for the present at Mponda's, where he can help Mr. Jenkin.

On my way up the river I consecrated the cemetery at Port Herald at the request of Mr. Wells, the collector.

The Mackenzie Memorial Church is making progress, and will be a good piece of work. I hope to open it before the rains. It would be nice if we could get stained glass for the three narrow east windows. The altar has been carved here. Mr. George has made a drawing for the enclosure of the Bishop's grave. It will be a low brick wall with iron railwork and iron gates.

I spent two nights in Zomba with the Commissioner. Some of the Church of England people there are very anxious to have a small church built for their own use, and Mr. George has sent plans for a very nice one. I reached Mponda's on Saturday, July 28, and held a confirmation at Malindi on the following Monday.

Mponda's work is growing steadily. Quite a large group of schoolboys and native Christians welcomed me heartily on my arrival, and Archdeacon Johnson and Miss Mann had come over from Malindi to join Mr. Jenkin and Brother Sargent in greeting me. I arranged for the building of two new houses, so that ladies might take up work towards the end of the year, and also settled the site for the permanent church when we build it. Kota Kota had assembled in force when we arrived and the station was gay with flags, etc. The burning of Mission schools and buildings by (it is supposed) Mohammedan incendiaries had reached a climax. About ten, in villages connected with Kota Kota, had been set fire to. The Government have taken the matter in hand and compelled the chiefs and people to rebuild every burnt building, and will impose a tax,

threatening severer penalties if there is any more burning. I notice all round steady advance in numbers and (I believe) earnestness.

I reached Likoma on August 3. A great welcome from Europeans and natives : the station decorated with flags and Chinese lanterns, and a sort of avenue from the Cathedral to my (rebuilt) house. The Cathedral lady-chapel and the vestries have been built, the baptistery completed and the whole of the outer walls pointed--a great deal in the time (including the rainy season) since I left.

S. Andrew's College has five students just now—two for the priesthood, one for the diaconate and two for readers. There are fifty students at S. Michael's College.

The *Chauncy Maples* has pushed out its work in German territory, reaching as far north as Amelia Bay.

The Mission health is good. I shall be at Kota Kota to open the new church at Kasamba on S. Bartholomew's Day and then go to Mtonya and Unangu.

GERARD LIKOMA.

---

## Kasamba

### Dedication of S. Cyprian's Church

KASAMBA is four miles west of Kota Kota. Work was commenced here soon after the death of Mr. Sim, and has gone on steadily, until at the present time there are over seventy Christians and thirty catechumens, besides a good number of hearers.

The white ants are extremely bad at Kasamba ; they destroy native buildings very quickly, in fact, the present writer has known no less than five churches on this site. The last church did not come to grief owing to the white ants, but was burnt down. A fire started in the teacher's house, and as a strong wind was blowing the sparks were carried on to the roof of the church and it was quickly destroyed. After this calamity the native Christians asked that they might have a Church of a more permanent charac-

ter, and the Bishop consenting, it was decided to build a church that would last for a good many years, but as this necessitated the making and burning of bricks, the work could not be commenced until after the rains. The native Christians volunteered to help and they have kept their promise, for just before the dedication they presented £1 in money (this means a good deal when the ordinary rate of wages is 3s. per month), and almost every Christian and catechumen gave a week's work.

The church is 22 feet wide and 65 feet long. The east end is an apse formed by five brick arches, while the roof is supported on brick piers 2 feet square. The top of each pier is covered with zinc to keep down the white ants, and the spaces between piers and arches are filled in with reeds. The roof is of sawn timber, and the roofing material is grass ; thus we have a building that should last for a number of years, yet it still retains something of the character of a native building.

The Bishop decided to dedicate the church on the Feast of S. Bartholomew, and after the choral Eucharist in Kota Kota Church we all went over to Kasamba and the Bishop set apart this church for sacred purposes. It was a great day for Kasamba, the church was packed, and the Bishop decided to hold the confirmation of over forty candidates of this district in the new church. The Bishop reminded us that all the materials used in the construction of the church were just the ordinary things found close at hand, and could have been used by anybody for any purpose they chose, but they had all been brought together for the purpose of building a House for God, so we, just ordinary people, were called to occupy a position of great honour, even to be a temple of the Holy Ghost.

There are special difficulties in the work at Kasamba, some of the Christians are rather careless about coming to church, but we hope now they have a nice church they will give their whole hearts to Our Lord and come to meet Him at His holy altar.

J. PERCY CLARKE.

# Zanzibar Hospital

THE work of Zanzibar Hospital has not come to the fore for some time in CENTRAL AFRICA. The chief reason is, I think, that we do not live a quiet life in Zanzibar and it is difficult to find time to write. It is a coast town and well we know it, and the characteristic feature of each day is its many interruptions.

Our hospital staff consists of five nurses, one for dispensary work, one for the native wards, one for the European nursing, one for night duty, and one for matron's duty. The work begins at 6 and goes on with little pause until 8.30 p.m. when the night nurse carries it on. Each nurse is off duty from 4 until 7 p.m. on alternate afternoons.

Our dispensary door is open at nine every morning and the patients who are able pay for their medicines, the really poor do not pay. The average receipts from this source for the last nine months are forty-six rupees a month. Many Arabs and Indians beside Swahilis are glad to avail themselves of our services.

In the native wards the nurse comes into closer contact with the patients. She has constant and hard work, work which is sometimes most gratifying and sometimes most disappointing. We have in our women's ward at the present time a Seychelles woman waiting for a serious operation, an Mbweni schoolgirl, whose ear has been incised, a patient sent to us for treatment from the Magila country; another waiting operation from the Friends' Mission at Pemba; a woman who crept up to our doors last night after eight with a bad ulcered foot; Cecilia, a woman with an incurable complaint, formerly a beggar in the streets of Zanzibar, now baptized and being taught for Confirmation; Binti Mabruki, whose legs have been contracted for some years, we took her in from the almost total darkness of her native hut to which the Mohammedan husband had brought another wife, seeing his first was incapable of supplying his wants. She has been with us ten weeks now and the legs are very nearly straight, and we hope by daily massage

and other treatment they will become of use to her again. Then there is Rhoda, who illustrates the disappointment one often gets in nursing natives. She has been progressing very well and we were much interested in her, and she was undoubtedly much better, but to-night she has suddenly gone, and her chance of being quite cured is probably gone also. She is ignorant and does not appreciate the gradual process of a cure; relief from present pain and discomfort was enough for her, and she is now gone to her friends.



WOMEN PATIENTS.

RHODA,  
CECILIA,HADIYA,  
MGENI,ALFONSINE,  
JESSIE.

It is disappointing, and although we shall find her again we do not compel any one to return against their will. Another patient I should like to mention is Mgeni, a little girl of about eight, the youngest child of old Mohammedan parents, whilst in hospital her mother stayed with her. Poor child, she was very ill with heart and other troubles. We got very fond of her, and it was sad to see her getting worse. Last Saturday morning soon after four, the night nurse came saying Mgeni had a bad heart attack. We used the usual



PATIENTS IN THE MEN'S WARD.

little Mgeni home. One of us went later in the day to see the child in a dark house full of smoke, scarcely could wish for her ; but it was her home, and she had consciousness was then asking to be taken home, knowing she was there. She died towards evening.

We are pleased when the Mohammedans try to cure their sick, but we are sorry to lose them when they

need us most. These are the limitations under which we work and the native superstitions are very often a drawback to the remedy we would use or to the relief we would give. Such things as rigors or heart attacks are to be explained by them in one way only, they are "shetani" (the devil).

From time to time the Sultan trusts us with his children ; we have had his sixteen months old baby with us lately.

Of our men's ward, I could say much but fear to use more space. Mr. Dale is a daily visitor there and learns many a curious history from the varied tribes and races we get represented among our patients, and also sometimes finds a clue to some Christians who have drifted here from the mainland, and of whom we have lost sight.

Those in the men's ward who can and are willing, attend a class for reading and religious instruction at S. Monica's in the afternoon ; the women are taught in the ward.

The nurse for the Europeans has also variety among her patients—Seychelles, German, Dutch, Greek, English, beside the members of our own mission, have fallen to her share during the last three months.

We also get outside calls from both Europeans and natives. A request came this last month at 8.30 p.m. for one of us to go and sit up with a resident in town, and some forty visits were paid regularly to an Indian case. These I mention amongst other calls from outside.

This is a short account, but I think it serves to show we do not live a quiet life in Zanzibar ; each day seems to bring with it some new want to supply. We hope very shortly to open some dispensary work in the Mission House at Ng'ambo at least one afternoon in the week to begin with.<sup>1</sup> We trust this will give us a further range for our work and bring us into closer contact with the people, who have very often an insurmountable fear of a European doctor's knife although they have some very sharp practice with knives and fire among their own Swahili medicines.

W. E.

<sup>1</sup> The dispensary at Ng'ambo has been opened.

# Much Ado About Nothing

HAVING nothing to write about, I take up my pen to write.

I was told when I was coming to Malindi that I should find nothing to do, and I find it very nearly true ; but that does not mean that we sit and sing, " a little sleep, a little slumber, a little folding of the hands " ; but rather, our efforts are spent in trying to do, without any of the consolations of conscious progress. Perhaps if we could see the other side of the tapestry we are weaving, we should take more heart and there would not be so many grey days at Malindi.

But you want to know what the " trying to do " means. Among the women and girls, it is this.

Three days a week I go out to Kululanga, about two miles distant, and there sit in the dust under a tree and gather a fluctuating audience of children, who listen to a Scripture instruction and learn to read A. B. C. Frequently I take a large picture and fix it up so as to catch their attention. This catches the older folk, who come to look and stop to listen. There is generally a fringe of grown-ups watching our progress, and alas, it often happens that as I start the Scripture teaching an aunt or mother finds some urgent need to call away her child. Two of these days I go on to further villages and repeat the process, having my lunch brought out to me and not returning home till 3 p.m. At the end of the day I have a fellow-feeling for ancient old barrel organs that can only grind out one tune.

At one of the villages there are usually 20 to 30 present. Many of these are grown ups and among them is the old chief's wife who always welcomes me on her baraza. Here they seem really interested and do not interrupt with so many irrelevant inquiries. Apparently the women as a rule think it my chief aim in life to come and chat with them, but this I refuse unless they have first listened to definite teaching.

Afternoons, when spent on the Station, are devoted to teaching teachers' wives to read and sew. It is rather sad after

living in more favoured places, to find the few Christian women we have on the Station (four or five) all stand mute in church—they cannot read, and they do not know the service by heart.

When classes are over there is always the Yao language to peg away at.

I had much hoped that we were going to get the nucleus of a girls' school on the station, but it is indeed "hope deferred."

Two of our Christian boys strove manfully with the relations of their betrothed, that their girls should come and live here, become catechumens, and eventually marry. Public councils were held in the village, at which all the youthful part of the Christian community attended in a body in best attire to support their colleagues, and consent was won from the parents. On Sunday the damsels were to appear at the tree preaching and enter into residence. House and blankets were ready for them, but alas the damsels came not. The would-be bridegrooms went off with most determined countenances and returned silent and crestfallen. One mother refused and the other child was afraid to come alone. When I went to see the mother, I found the ground cut away from under my feet, and any pressure seemed to involve a deliberate ignoring of the fifth commandment.

Running your head against a stone-wall, or butting against the padded walls of a madman's cell, is not pleasant work (I speak from imagination and subject to correction); but that is what we seem to spend our days in doing at Malindi. We have a message, and not only do people not wish to listen, but they will go out of their way to *avoid* hearing it. The only satisfactory part of the work here, apart from the hill stations, seems to me to be the hospitals, both European and native. The latter are often full to overflowing, and the former does not often seem to stand empty. *We don't occupy it, oh dear no ! We don't need it ! But it always has a welcome for other folk.*

N. L. M.

—From the *Likoma Quarterly*.

## Some Women Hearers in Zanzibar

EVERY Sunday morning at Mkunazini a little before 10 o'clock the heathen people under instruction begin to gather together. Not nearly so many of them as we could wish, for Christianity is a despised religion in this Mohammedan town. A fair number of men and boys, however, are to be seen, but *so* few women. The reason for this is that there has been a school for boys in Ng'ambo for four or five years now, but none for girls. We visit as much as we can and try and persuade the women to come and be taught, but one can't do very much with grown-up women.

I will try and describe a few that do come.

A gentle quiet-looking woman may be seen very regularly on the catechumen bench at the back of the Cathedral. The stalwart policeman in his khaki uniform on the corresponding bench on the men's side brought her first, for she is his wife. He himself as a little lad attended a school away in the Zigua country. Long before he attained to baptism he tired of the white man's teaching and took his departure. For years the Mission saw him no more. Then one Sunday, more than a year ago, he and his wife presented themselves at a class. We know of no reason for it *except* that every Sunday all who use our little Intercession book pray that "the Word may never be spoken in vain." The answer in this case was very long delayed, but doubled when it came. Then there is a great big intelligent-looking Yao—such a contrast to the gentle Zigua! Those who teach the Yao rejoice and say her brains are far above the average of the women we get for instruction at Mkunazini. She welcomes every opportunity of learning. She too, was brought by her husband, who is a Christian, but long ago chose to go off to the mainland for work, to a part of the country far from Christian influence. He only too probably sank in many ways to the heathen level of those around him, and took a heathen wife, which is forbidden to a Christian. Years passed and he returned to Zanzibar with this wife. Here he met the Bishop whom he had known as a priest in old days. He began to consider his ways and as a first

result took his wife to be taught. So good comes out of evil.

Sometimes a small rather stupid-looking woman sits on the same bench with these other two—sometimes, but not nearly always. Some years ago she lived for a time in the same house as a Christian woman who encouraged her to go and be taught. She persevered for a time, and was raised from the position of hearer to that of catechumen. After a time she seemed to grow tired of the teaching, and sometimes absented herself for months at a time. However, she comes back, so we cannot despair of her. She is a young unmarried woman and it is nearly impossible for such to live straight in Zanzibar. Though she works steadily and does not seem to drink, yet there is one gross sin she can't give up. She could if she accepted the shelter of S. Katharine's which she has been offered, but she can't make up her mind to the plunge. She seems in earnest by fits and starts, then sin blinds her eyes again. Perhaps some day God will answer our prayers for her.

Another is a tall elderly lady who comes from Uganda way. She was brought to Zanzibar as a slave when her first youth was past and never succeeded in picking up Swahili very well. This makes teaching her somewhat difficult. The Hospital nurses were the first to make her acquaintance when she presented herself as a patient years ago. They introduced her to the hearers' class and she became a most regular attendant. Her costume is not the least striking part of her. I sometimes wonder whether any one else even in Zanzibar can produce such a marvellous assortment of old clo'! One Sunday she will appear partially clothed in rags which must once have belonged to an Arab lady. Another day she will have an Indian garment and an African *shiti*. Another day she looks like the poorest African beggar woman (a profession she too often patronizes by the way). Often have I had to implore younger and more frivolous disciples not to laugh at her appearance more than they could possibly help. In spite of her wonderful regularity it was years before she attained to the catechumenate, but now to her great joy she has received the cross. May she persevere!

Another is a young woman who says she wants our religion. She is fairly intelligent and generally pleasant in her manners. An "ndugu" first brought her to the class. Ndugu means brother or sister, but in the East those words have a wider meaning than with us. Ndugu includes cousins and most relations of about the same age. In Zanzibar where there are so very many different tribes it often simply means another member of the same tribe. But there is one more meaning for the word which is rather pathetic. A great many of the inhabitants of Zanzibar came here first in the dreadful slave dhows. Those who travelled the slave path together or who met in the same dhow, whether they were rescued by our sailors and received their freedom all together, or whether they were sold in the town and afterwards one by one were freed, yet they remain brother and sister to the end of time, though no blood relationship unites them and though they belong to quite different tribes. It is a wonderful thing that because a woman met another in that time of misery and degradation, she should afterwards be brought by her former fellow-sufferer to the "good news" of God's perfect freedom ! This woman is only a beginner. Everything round her will drag her back and tempt her to leave off. Will she conquer ?

Then there is another, a bright merry-looking quite young woman. She has spent most of her life in pawn ! When she was a small child her master incurred a debt to another man, and not being able to pay it, pawned the girl in part payment. Before the redemption money had all been paid both men died. Then there was a grand quarrel between the wives over the girl. Fortunately it came to the ears of the Commissioner of slavery who took possession of her and eventually freed her. Her joy in her freedom is wonderful. A Christian girl with whom she made friends brought her to a class. She came once only. I made many inquiries and at last was told by a friend, "Bibi, she says she is afraid to come, for she has heard about you and thinks you will cast a spell over her and make her want to live with you !" The new-found freedom was too sweet to be risked. I explained things, and to my great thankfulness she began to attend

regularly. How long will she go on? It will be very hard for her, and her hatred of restraint will put her in much temptation. There are a few other women, but these may serve as samples.

One, however, is in very different case from all the others. She never attends classes at Mkunazini, but a teacher goes to her every week. She is a leper, shut in the settlement till death sets her free.

If those who read this would think sometimes of the women under instruction in Zanzibar, more of them might persevere and fight harder against the temptations with which they are surrounded, and at last attain to Holy Baptism.—M.A.A.

## At Last

WE have just had the news that the station in the hills at Mangoche, so long hoped for, and may we not also say so earnestly prayed for, has been opened at last.

Our missionaries from Malindi have been working there for some considerable time and already four schools are on foot, and on the Festival of S. Bartholomew six boys were baptized at one of them, and it is hoped that at another ten catechumens will be ready for baptism at Christmas. Mr. Suter writes: "At the former school there is a nice little church dedicated to Holy Cross. We shall build the church at the new station as soon as possible, next year I hope. The country up there is lovely, so nice and bracing. The Bishop was there last week inspecting schools and looking at the new site, he has now gone on to Unangu. This is a fine stretch of hill work, Mangoche 2 schools, Kwlindi 2, Namizimu, Mtanya, Unangu. Please make the new Station known; gifts for the church are earnestly desired." (See Wants.)

It is hoped that the new Station, being in the hills, will be healthier than Malindi, though the latter has by no means a bad record. It will also be more central and convenient for the hill work among the Yao tribes, and Mangoche is the military centre of the district. Of course, the work at Malindi will still be continued, though, if the experiment proves successful, it is expected that Malindi will become a sub-station of Mangoche.

eere took me over to bweni in a boat one ternoon, and we found er in the old schoolroom, urrounded by children, usy fixing the needlework which they were doing. She had no European to assist in the school work, though the Rev. F. R. Hodgson, who had recently arrived, gave Scripture lessons through an interpreter, all school teaching being done in Swahili.

Kate was one of the girls taken from a slave dhow captured off the island of Zanzibar by H in May, 1865. The slaves were taken to where Miss Tozer and Miss Jones had j on their way to Zanzibar. Kate was one girls chosen by Miss Tozer for the Mission time there were only a few children in School, and as Bishop Steere once said, " Miss with them and entirely devoted herself to th



KATE IN THE H

letter of that date they are referred to as wearing pink (cotton) frocks and little half-handkerchiefs on their heads ; and not long after Kate is mentioned as being the best needlewoman of the girls. Miss Jones began her sewing class on board the man-of-war which took them to Zanzibar, and the captain was both amused and delighted to see "the little niggers sewing !" In some of Miss Jones' early letters we hear of these girls earning several dollars by doing needlework for the ladies in Zanzibar.

Kate was baptized by Bishop Steere in 1866, and on November 10, 1870, she was married to Francis Mabruki, then a sub-deacon at Kiungani. In a letter written a few months after she is spoken of as having "a pleasant face," and being "good, useful, and trustworthy, and a regular communicant." In 1872 a baby was born to them, who was baptized by the name of Florence, and in October of the same year Kate's husband was sent to teach in the Magila district, where they remained some time. When the child was about a year and a half old she died, to the great sorrow and grief of her parents. I do not know exactly when Francis ceased to be a teacher, but when I came out to Mbweni he was away on the mainland on a caravan journey, and Kate, as I before said, was teaching the girls' school at Mbweni. As long as she remained at Mbweni we were very closely associated. I found her a great help, especially as her *colloquial* English was very good, though I do not think she ever found it a pleasure to *read* English. She fell most kindly into all my plans for re-arranging the schoolroom so as to make it more in the national school style ; and giving more prominence to written work on the time-table ; I always felt she was of great value, for she took a real interest in the children and they loved her. Years went on, we began to get day-scholars, and had chiefly to teach them in a corridor below the schoolroom which entailed both on her and me a good deal of running up and down stairs, superintending the young pupil-teachers who were over the lower classes, and who at that date were not as efficient as those we had later.

After some years Kate left Mbweni and went to live in

the town of Zanzibar. There she supported herself by the needlework which she had been so well taught by Miss Jones in her early days. Among other work she was employed weekly in the houses of various Europeans in the town mending the clothes returned from the washermen. Washing in Zanzibar is a man's trade, though in the Mission it is taught to both boys and girls.

In August, 1905, the plague broke out in Zanzibar, and the town was declared infected on September 2. The Government procured a building some distance from the town and adapted it for use as a hospital, telegraphing to England for nurses. But, in a distant place like Zanzibar, it takes some weeks before help can arrive, and consequently, at the earnest request of the doctors, Miss Brewerton, the matron of the general hospital of the mission, went to organize and care for the plague hospital. Kate was asked to go and help in the nursing, and she and another native woman, named Esther, bravely threw themselves into the struggle with death. I think in appreciating their conduct one should remember that plague had all the terrors of the unknown, it had never visited Zanzibar before, and the cases were for some time very bad ones and the proportion of deaths very great. But Kate was undismayed, she only thought of what she could do for the poor creatures, and that it was a service pleasing to God, and her fearlessness, gentleness, kindness and sense, made her of the greatest assistance to Miss Brewerton. I was not at all surprised to learn how valuable she was, for I well remember, many years before, hearing Mrs. Hodgson, whom she nursed in a most serious illness, say how kind and gentle and quiet she had then found her, and how Kate used to say, "*I like doing things for you, bibi.*"

Miss Brewerton has since written respecting the help she was in the plague hospital: "The only thing that I can say about Kate is that she is a perfect nurse and one of the most Christian women that I have ever worked with. She was loved by every one at the Plague Hospital, for she was most unselfish and full of sympathy. She would often sit up the whole night when it was her turn to be in bed if she

thought that a patient was worse and that Esther would not be able to manage. When Marko, one of our Christians, was taken in, *not* very ill as we thought, she heard in the night that he was worse. She got up and went to him, and in the morning she met me, saying, ‘Ah, bibi, I was so glad to be able to say some prayers for Marko as no Padre was here and no other Christians.’ Then when told to go and rest she would not do so till she had written to tell Marko’s wife all about him and try and comfort her.”

They must have had a most arduous time at that hospital. The greater number attacked were Indians, but there were a few cases of natives, and one of our own boys died there. The poor Indian women greatly objected to being bathed, and in that way much patience was required. Africans, on the contrary, always love bathing. When at last the mail brought the new nurses, and thus Miss Brewerton was released to return to her own work, Kate was able to act as interpreter between them and many of their patients, and this of course was of immense assistance. Indeed in Zanzibar one is almost helpless without a knowledge of Swahili unless one has an interpreter. They all liked her and found her an excellent helper, new cases began to be much less severe, and every one felt more cheerful.

Kate has had many sorrows and trials in her life. I do not see her so often as formerly, as she now finds the distance from town to Mbweni rather too long a walk for her strength. But when occasionally I am in town for a Sunday I am pretty sure to meet her as we come out of church from the early Swahili Celebration, always with the same pleasant, cheerful countenance, always the same gentle voice and clear enunciation, always giving me a hearty welcome. She and the Rev. John Swedi, who still works at Mbweni, the interpreter of the Rev. F. R. Hodgson’s early teachings in the girls’ school, are almost the only *old* friends left on the island; friends who knew the days of Bishop Steere and the struggles and roughnesses and joys of those early times; friends to whom one can say (and oh what a tie of friendship that is) those most attaching words, “Don’t you remember —— ?”

LINCOLN.

# African Garments

## What we do with them

PERHAPS it will interest Working Parties to know what becomes of their work when it arrives out here. All the clothes sent to S. Monica's are stored in a big cupboard which is called the duka (or shop), and are sold at a moderate price to various purchasers. In former years, when we had schools crowded with orphans, and our adults were chiefly newly freed slaves, most of these garments were given away, but for the last few years it has been thought better to sell the greater number to our people, as the condition of things is altered. Our children of former years have grown up and have families of their own, and we have many more day scholars than we used to have. On the big festivals we still give our children a frock each, as an encouragement for coming regularly to school, but the other clothes they wear have to be provided by their parents. A Swahili child's frock does not last as long as an English child's. In the first place it is the one garment, and gets real hard wear. Also when you live in a mud hut, and sit on a mud floor, you get your garments pretty dirty, and they require washing very often; and then, when you wear one garment you can't afford to have many holes in it!

Our customers are, as a rule, men, women, and children from town, and boys from Kiungani. The men and boys want kanzus, and a few big kisibaus. We only sell a few of the latter, because as a rule our town gentlemen are too fashionable to wear them. (This does not apply to Kilimani, Kiungani, or Pemba, where they love English kisibaus.) Of kanzus we never have enough: we could sell any number if they are made of the right material and the correct shape. I know by experience that the mention of the word kanzu sends a heavy sigh through the whole of a working party.<sup>1</sup> Their shape is so very mysterious, and

<sup>1</sup> Only the other day a letter was received at the Office from the head of a working party which said, "I am afraid my workers will not make kanzus again, they so much dislike doing them"!

their seams are so terribly long. I am sorry to say I have not had one kanzu sent to S. Monica's for the *last six months*, except from the Elstree Working Party, and they rejoiced our hearts by sending a whole round dozen full size.

The Kiungani boys spend some of their pocket money at our shop, chiefly on coloured handkerchiefs, and just before the holidays they buy tiny frocks for the baby brothers and sisters at home.

Of children's frocks we like coloured washing prints best : white require too much soap. Our girls vary in age from two to twelve, and just now the fashion is to wear their frocks down to their ankles.

A few patch-work quilts are very welcome.

The appetite for coloured handkerchiefs is enormous. Every one wants them. Sizes 30 or 32 inches square are the most popular. Men and boys wear them round their waists or necks ; women and girls on their heads. What is the use of going to a feast unless you have a handkerchief in which to carry away your portion, for no one dreams of eating their food at a feast : it must be taken home to be really enjoyed.

The money taken at our duka is used for a sick and poor fund. A small weekly pension is given to one blind woman from it, and others are helped from time to time for a few weeks. Whenever garments are sent which we do not require here, or of which we have a sufficient number, we send them to any other station which needs them.

And now I want to express our gratitude to all those who work for us ; we do thank them very heartily indeed, especially those who arrange working parties ; for cutting out and collecting funds is no slight work. L. P.

**Christmas.**—What a tragedy Christmas has become when we realize that our Christian Nation spends more on Christmas cards and Christmas presents than she does on Foreign Missions ! Is this the way to commemorate the Birthday of the SON OF GOD ?

REV. PAUL BULL.

# Post Bag

## **Msalabani**

" MISS ABDY and Padre White are starting out schools for girls and hope it is going to be very successful. They are making the teachers' wives do the teaching for one hour a day so that it does not interfere with their household work or husbands.

We have had two patients with broken arms in Hospital from Korogwe within a fortnight, which is most unusual ; one was a small boy, the other an old man."

## **Korogwe**

" JUST before Padre Kisbey arrived here I went to the Zigua country to visit the Christians and people who are preparing for baptism, also to inspect the schools and work. I greatly enjoyed the tour and it made me realize the need of personal supervision there. The majority of Zigua Christians are two or three days journey from their church and clergy. They are often isolated in a town in the midst of their old heathenism and yet we expect them to be true to the Master. The Mohammedan power is wide awake to its opportunities, and we know that the African, individually, is practically lost to us when he embraces Islam. Mohammedan teachers are being sent to German E. Africa by the dozen and we do not seem to be able to send teachers of our Faith at anything like the same rate. The Zigua people are friendly, and as Padre Kisbey says 'would embrace the Faith of Christ by hundreds.' To-day (Sep. 5) a whole family, a man and his wife and two children, came and asked to be taught. Padre Kisbey says this is the first time at Korogwe that a family has come. Five women have also begun coming this week, so perhaps others will now come forward who have hitherto been lacking in courage."

## **Mangoché**

" THE work here is very encouraging indeed. Mr. Davies left me with two schools and we have been enabled to add two more and have hopes of further development. On the F. of S. Bartholomew I hope that the first baptism will take place at Chowe's, which is the oldest of my hill stations. Six boys will be baptized and we shall be in our new little church which has been built in readiness. I hope to make that a big day, for of course the first baptisms in this district is a tremendous step forward.

The hill boys are very keen to learn. At one of the newest schools I noticed some of the boys coming back after morning school was over and begging for books so that they might go on learning by themselves in play hours. There is enthusiasm for you!"

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## Our Staff

THE Bishop of Zanzibar arrived in his Diocese on Friday, September 28. He visited Pemba October 4, and intended going to Masasi on the 14th, returning to Zanzibar in November or later.

**Arrivals.**—Expected—Mr. Roskelly and Mr. Swinnerton, in November, from Likoma; Miss Taylor, November 15; Miss Saunders, from Zanzibar Hospital, shortly; Canon Porter, from Masasi, December 10; and Archdeacon Evans, December 15, from Pemba.

**Departures.**—Miss Brewerton, Miss Goffe, returning to Zanzibar Hospital, November 9.

Mr. E. A. Craft, November 16, for Mpanda's.

Rev. M. Mackay for Pemba, Rev. W. Ransome for Magila, November 23.

**Movement.**—Miss Choveaux, from S. Monica's, will take Miss Taylor's place at Pemba.

**Ordinations.**—John Percy Clarke and Robert Russell to the Priesthood at Likoma on the Festival of S. Michael and All Angels.

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## Memorial to William Guy Harrison

Selwyn College, Cambridge, kept its annual commemoration on October 16 and 17. The preacher was the Bishop of London. After the sermon, the memorial to the Rev. William Guy Harrison, the splendid missionary who died in the service of the Universities' Mission at Magila last December, was dedicated. Guy Harrison was an old Selwyn man, and was the best honoured of his generation there; and his Selwyn friends have subscribed funds for the completion of the sacristy screen, together with a memorial tablet, in his memory. It was a particularly touching thing that the venerable Bishop Harrison—the father of Guy Harrison—was present in the sanctuary at the service.

# Home Jottings

The Receipts for the ten months ending October 31 :—

1905. 1906.

General Fund . . . . .	£12,630	£11,506
Special Funds . . . . .	5,362	6,951

Showing a Deficit of £1,124 on the General Fund.

**Finance.**—Will Secretaries and Correspondents kindly send in their collections for the 1906 Account BEFORE DECEMBER 15. A supplemental payment can, if necessary, be made BEFORE JANUARY 15, *the last day for receiving money for 1906*.

**A Step in the Right Direction.**—Sixteen priests in the diocese of Southwark have signed a letter to the Bishop placing themselves at his disposal for work in the Colonial or Foreign Mission Fields in these words :—" We, who sign this letter, are ready and anxious to be at your Lordship's disposal in this way. We hesitate to offer ourselves for this or that work. We are conscious of home duties and particular circumstances, which seem in some cases to constitute an overwhelming reason for remaining in England ; but in the light of our ordination vows, we believe our Bishop to be the true judge of these matters, and we would submit ourselves to his judgment without reserve." In his reply the Bishop says :—" I do not find it very easy to put into a sentence my answer to your offer. I welcome it most gratefully, and will try to co-operate with it as far as I rightly may. I think it is a move in the right direction. And as I know that we are agreed in thinking that any exercise of authority, such as is suggested, should take full account of the bent and drawing of the individual's own mind and heart as an essential part of the problem, a difficulty which I might otherwise have felt about accepting such a responsibility is largely removed. I hope that we may all be able to feel our way forward together."

**Church Needlework.**—Mrs. Trist (Church Embroidery Secretary) desires to thank an unknown friend for a beautiful parcel of floss silks sent anonymously for her work. She is especially grateful for such a gift, as she finds that, though friends are most kind in giving the greater gifts necessary, the small inevitable expenses, such as the materials for the making up of work given, amount to £2 or £3 a year, and a request for contributions for this purpose does not appeal to friends as does a request for the gift of a complete article. She would be very grateful therefore if a few friends would give annual subscriptions of 5s. or 10s. a year to cover these incidental expenses ; and

this, with a continuance of the liberal gifts of articles which she has hitherto received, would relieve the Secretary of all anxiety as to her ability to continue to supply all the demands of the two dioceses as fully as she has been enabled to do hitherto. She is especially desirous that no subscriptions should be diverted from the general fund, which has not been called upon at all for the needlework requirements. The new church at Kasamba (see page 315) is still in need of many things. Mrs. Trist will gladly supply information.

**A Soda Water Bottle.**—Mrs. Hodgson tells us that her little African doll who collects threepenny bits in a soda water bottle has again gathered the large sum of £50 for U.M.C.A., but as the bottle is not quite full she is keeping it till the end of the year. This novel money-box is as successful as it is cheap and pretty.

**The U.M.C.A. Christmas Cards.**—These consist of eleven subjects by special artists—6 coloured, 5 toned: the coloured are sold at 3d. each or 2s. a dozen; the toned at 2d. each or 1s. a dozen. Also a new design by Miss Alice Woodward at 3d.

**Miss C. Lance, Chilton Lodge, Taunton,** will be glad to send packets of Christmas cards on approval to those who will try and sell them for the Mission. Mowbray's, Tuck's, Mildmay's and all the best makers; one dozen for 1s., 2s., or 3s. Last year profits, £43 10s.

**Index, Title-Page, etc.,** for Bound Volumes of "Central Africa" and "African Tidings," 1906, may be had from the Office.

## In Memoriam.

Frederick Augustine Robinson.

We received with regret on October 16 the announcement of the sudden death in Natal of Dr. F. A. Robinson who joined our Mission and went to Likoma in August, 1893, and was invalided in 1897. Later he worked for a year in the Diocese of Labrador, but again broke down with fever. Afterwards he went to the Indian Mission at Durban. R.I.P.

## WANTS

For special wants see CENTRAL AFRICA, November.

**Dresses and Garments.**—**MTONYA**, red twill sashes. **LIKOMA**, vikwembas. **KIUNGANI**, kanzus for boys of 5 ft. 6 to 5 ft. 9. **PEMBA**, kofias, patch-work quilts. Coloured kisibau from 22 to 36 inches, tapes, shukas 48 to 56 inches, large kanzus. **MASASI**, coloured blankets, Turkey twill. **MSALABANI** and Central Schools, kisibaus, 25, 26, 27, 28, and 29 inch, sheeties of handkerchiefs or coloured print, 2 yards by 1½, 1½ by 1 yard; pieces of material, Turkey twill or chintz, print, calico, in lengths not less than 2 yards. **KOTA** **KOTA**, skukas, chikwemba and chilundu, kisisibus and kanzus. Pieces of all sorts and sizes of cloth, print, etc.

age, 2d. extra. Also a New Coloured  
WOODWARD, price 3d., by post 4d.

**The Golden Ship.** Many Illustrations.  
2s. 10d.

**The Way.** A Story for all Readers.

**Stories of Africa.** Illustrated.  
post, 1s. 9d.

**Magila in Picture.** 6d. ; post, 9d.

**Letters from East Africa.** Illus.  
2s. 6d. ; post, 2s. 9d.

**Life of Bishop Smythies.** Portraits.  
Reduced Price 2s. 6d. ; post, 2s. 10d.

**Where Black Meets White.**  
1s. 6d. ; post, 1s. 9d.

**Atlas of the U.M.C.A.** 1s. 6d. ; post, 2s.

**Prayers for Common Use.** 2s.

**Letters of Bishop Tozer.** 9d. ; post, 1s.

**The History of the U.M.C.A.**  
Illustrations. 1s. ; post, 1s. 4d. Also in  
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